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LETTERS,

ADDRESSED TO

THE REV. MR. FLETCHER AND OTHERS,

FRAMERS OF A

Series of Resolutions on "Ritual."

BY

JAMES BOVELL, M.D.,

Lay Secretary to the Provincial Synod ; and to the Synod of the
Diocese of Toronto.

"When Solomon had made an end of praying all this prayer and supplication unto the Lord, he arose from before the ALTAR OF THE LORD, from kneeling on his knees, with his hands spread up to heaven."—1 Kings viii. 54.

TORONTO, C.W. :

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LETTERS

ALBANY, N.Y.

THE REV. L. R. WILKINSON, D.D.,

James M. Gresham, Esq.

James Gresham, Esq.

100 Broadway, New York City.

My dear Sir:

I have received your letter of the 10th inst. and am glad to hear that you are interested in the work of the American Bible Society.

Very respectfully,
L. R. WILKINSON, D.D.

Secretary of the American Bible Society.

LETTERS, &c.

"WHEN HE SEETH THE BLOOD UPON THE LINTEL, AND THE TWO POSTS, THE LORD WILL PASS OVER THE DOOR, AND WILL NOT SUFFER THE DESTROYER TO COME INTO YOUR HOUSES TO SMITE YOU."—Ex. xii. 23.

TORONTO, Canada West, 2nd MAY, 1867.

MY DEAR MR. FLETCHER,

I venture to address this second communication to you, and through you, to the members of the Church here, as a fuller expression of what seems to be the teaching of the Church, than it would have been seemly to have given in a secular paper.

I suppose we all will admit, that forms and ceremonies are inseparable from a decent and orderly celebration of divine worship; and will further acknowledge that it is not wise to institute or use forms and ceremonies which do not harmonize with the teachings of the Church. Ritual may therefore be disorderly and indecent, when it either *detracts from* or *adds to*, doctrine: and the only safe course is, to follow that one which keeps clear of two very disastrous extremes. It is with special reference to the Ritual employed in the celebration of the Eucharist—the *true Christian sacrifice*—that the agitation now moving us is directed. The question is a serious one: and unless we discuss our divergences in a right spirit, nothing but trouble and heart-burning will come of it. Believing, as I do most firmly, that the doctrine of the Objective Presence held by so many is *true* doctrine, it is not right that we should allow you, or any other member of the Church, to confound it with Romish belief, nor to denounce

those who hold this truth, as Romanisers in the Church. Certainly I know of no Anglican Divine who has anywhere expressed himself as accepting the definition of the Real Presence as declared by the Romish Church. The extremist ritualist—and there are some surely—expressly states, that the doctrine of *transubstantiation* is *untrue*; and certainly no *true* Anglican could hold doctrine which implies the reiteration of a bloody sacrifice. It is clear, that our Lord made the oblation of Himself at the Paschal Feast; then He verily offered Himself as the Lamb, slain in the purposes of God, from the foundation of the world. He had nothing further to do: there was then a beginning of the end: “It is finished,” He said, when *men* and *Satan* had killed the Victim. He previously had made provision for a perpetuation—a continuation of the offering of Himself—not the killing—when he instituted the Blessed Sacrament. He is now in Heaven, where St. John saw Him as the Lamb slain; He is there *now*, at this moment, with his open wounds, the one continual Sacrifice which pleads for man; and we shew to God, by the oblations of bread and wine—held in our own hands—according to his holy institution—Jesus the slain Lamb, the only possible claim we have to mercy and pardon. This, with the presentation of ourselves, is our lively sacrifice. I hope, therefore, we may reasonably approach each other, hoping to help each the other, in the way of truth. To set forth so great an act of worship, we must express ourselves in form and ceremony. I must remind you, that our Father from heaven, Himself established a service, ritualistic and full of meaning. St. John also describes to us a service, rich and wonderfully symbolical, as the inheritance of the Church of the redeemed. Some kind of meaning ritual we must have. We need not receive it from Rome. Our proper course is, to wait with patience and loving confidence the action of the Anglican Bishops; and more especially the action which no doubt will be consequent on the conference about to be had in London: for although no act of parliament be passed, the wishes and opinions of such a body will be respected. Such a gathering is full of promise to our Zion, and we may now look for a more precise and close definition of the Church’s teaching. Meantime may we implore yourself, and those who think with you, to pause ere you introduce new rules of conduct, or make the attempt to define too rigidly exact ritual observances. Our people at home, in

Convocation, where the strife is hottest, refrain from taking any new steps, leaving the introduction of measures to the Bishops. Above all things remember, that differences of opinion do exist, and that we must deal charitably with one another; nay further, we must recollect those who are without, and whom we wish to see with us; and I believe most sincerely, that a candid discussion, conducted with charity, will tend to show, that doctrines apparently divergent may be reconciled and brought into close agreement. Solely with this object in view, I ask your attention to the remarks which are hereinafter addressed to you.

I doubt very much whether any Anglican Divine has used freer expressions with reference to the Holy Sacrament than some of those to be found in Non-Conformist writings. Take the expressions of a single writer: Dr. Fletcher, in his well-known and magnificently illustrated edition of the Holy Scriptures, has the following comments on *each* of the accounts of the Holy Eucharist, found in the Gospels, 1st. In that in S. Matthew, he says:—"Do we value *the Sacrifice* which as *our Passover* he presented for us?" In Mark it is:—"Have we faith to discern the spiritual meaning and intent of the elements in *the Sacrament* of the Supper? *Do we see the body, the blood, the atonement*, and the death of Christ, held up to our view?" In S. Luke:—"Can we discern the spiritual meaning and end of the Sacramental elements? if so, *in receiving the elements literally*, we receive Christ spiritually, really, savingly." In S. John:—"Jesus is always present at His Gospel Feasts; let us seek Jesus at his feasts, then shall we find Him, and say, 'There is none like Christ.'"

We dare not curtail the force of any truth delivered by our Lord and Saviour; and therefore we must reject, as a curtailment, the defective belief, which looks on the most blessed Sacrament of our Lord's Body and Blood, as a mere *memorial of His death*, instead of a perpetual memory of the *Sacrifice* of His death. After our Lord had used the very strong language which he did to his apostles, he adds: "The words that I speak unto you, they are Spirit and they are Life;" i. e., says Mr. Horne, "they are from the Spirit of God, and if received with true faith will lead to eternal life." We see no escape from difficulty if we travel a hair's breadth from scripture. We are taught, that there is but one Sacrifice; it is still, at this very time, being offered; and it is this one perpetual offering, this inconsumable

sacrifice, ever being offered for the salvation of men, which keeps this earth from being "rolled up as a scroll," till God's elect shall be sealed, and their number accomplished: then shall the Son Himself be subject unto the Father. We certainly must make or represent the self-same oblation that Christ *made* on earth, and offer to God the one sacrifice which lies before him locally in heaven, supra-locally here on earth; for where two or three are gathered together, there is He in the midst. Through *representation*, done according to Christ's commands, the Lamb which was slain and is alive again, is offered without spot to God, by Himself, the High Priest, when faithfully represented in memorial by us on earth.

Of His own divine will, he comes to us, and in the blessed Sacramental Communion makes himself known to his faithful and sin-forgiven disciples, in the breaking of bread. Now pause and think! May we not adore Him in His house where he is pleased to set His name, can the children of the bride-chamber fast, can they mourn ever, whilst the Bridegroom is with them? No! He is with them, and feeds them with his own most blessed Self; for out of His Presence there flows the fount of living water. Here is the Bread of Heaven come down for man's salvation—here is our great and holy Eucharistic celebration. What a comfort to the soul that through this most blessed Sacrament, there is made known a living merciful, personal Mediator, who desires that we should memorialise a Covenant God, and present our claim to forgiveness through the blood of the Covenant. A Mediator, who for sinners can say "Father, forgive them;" and who for the righteous will say, "These are they who have washed their robes, and made them white in MY BLOOD." Again it is asked, may we not express our joy for this, and in becoming ceremonial, exhibit our joy? Under the former dispensation, God's real presence was not taken in a figurative sense; the people believed Him; and when they saw *the signs* of His presence they worshipped Him. So when Aaron was ordered to sacrifice upon the altar two lambs of the year continually, one in the morning and the other in the evening, this was to be *a continual* burnt offering, at the door of the tabernacle before the Lord; where, said the Lord, I will meet you, to speak there unto thee. "And there will I meet with the children of Israel, and the tabernacle shall be sanctified by my glory, and I will sanctify the tabernacle of the con-

gregation and the altar; I will sanctify also both Aaron and his sons to minister to me in the priests' office. And I will *dwell among* the children of Israel, and will be their God." Thus was the Almighty pleased to make His presence known. In the celebration of these representative sacrifices, a priest ministered; and so must it be when the Gospel clouds appear in His Church now. Isaiah we find declaring of the Gentile Church, "I will also take them for Priests and for Levites;" and by Jeremiah, "Thus saith the Lord, David shall never want a man to sit upon the throne of the house of Israel; neither shall the priests, the Levites, want a man before me to offer burnt offerings, and to kindle meat offerings, and to *do* sacrifice continually.

It was the sacrifice of the Passover to the Lord, which all along had most fitly typified man's deliverance from the curse and bondage of sin, through the sacrifice of Christ. When it was to be accomplished or fulfilled, by the very death and passion of the Lamb of God: He who was both Priest and Victim, took the oblations of Bread and Wine, proper to the Paschal Feast, and with these in His hands, offered Himself to God *really, truly*, in the place of the typical lamb hitherto offered; saying to His Apostles, that from thenceforth they were continually to shew forth His death, and that the bread which was blessed and broken, was the communion of His Body; and that the wine which was poured out, was the communion of His blood. "Take eat, this is my body." "Drink ye all of this, for this is my blood," &c. Now, if we reflect a moment, and think who our Lord was; we must admit that, His body, pure, sinless, holy, had a power which sinful and ruined human nature did not and does not possess. The hem of His very garment gave forth virtue; the spittle from His mouth had healing in it; His presence raised the dead; His word cured the afflicted soul, and all matter obeyed His will. He raised Lazarus by His immediate presence; He cured the Centurion's child, when a great way off. Certainly, without faith the multitude may press upon Him; and we may still ask, "Asketh Thou who touched Thee;" for He will only know the faithful who touch Him, and they only can be healed. So a thousand may see bread broken, and wine poured out, but the faithful only will know Him. If His Word be truth, then we must believe S. Paul's declaration to be very true, when he says, that the Holy Communion is a

communion of the body and blood of Christ. As our Lord has been pleased to ascend to the right hand of the Father, there to be the Lamb slain, with the wounds "with which he was wounded in the house of His friends," we must understand that He is yet in offering, still offering Himself; and that there can be no more sacrifice for sin, for we may now enter into the holiest by the blood of Jesus, *having* (yes, *having* still, even now) an *High Priest* over the House of God. As then from Himself, *in that upper room*, His human nature flowed out in loving tenderness, to cleanse and purify and strengthen and refresh Holy Apostles, even so in every celebration which has ever been made since, His own dear words testify, that a like out-pouring of His Humanity has come unto all those who with hearty repentance and true faith turn unto Him. They have verily and indeed taken and received the body and blood of Christ. In the words of a recent writer:—

"I believe that the Holy Eucharist was primarily instituted 'for the continual remembrance of the sacrifice of the death of Christ: that when our Lord said, 'Do this in remembrance of Me,' He used the word 'do' in the same sacrificial sense which it ordinarily bears in the Greek of the Old Testament—offer this sacrifice for a memorial of Me: that this is the 'remembrance' meant in the Catechism, and in the service for the Holy Communion, by the expressions, 'perpetual memory,' 'sacrifice of praise and thanksgiving' i. e., Eucharistic sacrifice; and sacrifice which is 'our bounden duty and service.' I believe that our Lord Jesus Christ, 'abiding a priest for ever' in Heaven, offers there continually His sacrifice of Himself—both priest and victim in His own person—the 'one full, perfect, and sufficient sacrifice, oblation, and satisfaction for the sins of the whole world,' 'once offered' in blood upon the cross, now perpetually presented as our propitiation in heaven. He does now, as in heaven so in earth, (here as there, although under earthly veils, Himself both priest and victim) offer in each Eucharist the same one all-sufficient sacrifice. I believe that our Eucharists are true sacrifices, not as separate and independent, not as repeated sacrifices, but *because they are* the continual presentation and pleading with the Father here on earth, of the same One Sacrifice, once finished upon the cross and now presented and pleaded continually by Him in His Own Person in heaven—by Him, too, in a mystery, on earth."

The best commentary on our blessed Lord's words are his acts. What did He? He took an oblation, bread and wine in His hands, and with these, He offered *Himself* to the Father. He then said to His Apostles, "this do (make) in remembrance of me." Every Christian since has done the self-same thing in act. As our Lord offered Himself to God, so He requires, that every redeemed child of His should, as their Master did, offer Himself together with the oblations of bread and wine to be a lively sacrifice. But what a difference! We must offer this, our bounden duty and service, and offer simply in obedience, well knowing that, that only can make our sacrifice acceptable which was offered by Jesus Christ. As the Jew was to take the blood and strike it on the two side posts and on the upper door posts of the houses, that when He saw the blood He might pass over; so we representing to our merciful God, the holy sacrifice, and being sprinkled with the blood of Jesus, holding in our hands the signs of His sprinkling, and in representation pleading with God, the body and blood of His Son, which Jesus has Himself bestowed upon us, God in His justice is satisfied, and pardons us. He passes over us, and hides us from Satan, and from our sins. Another fact is here striking: that whereas our sins nailed Christ to the cross—killed Him—it is Christ who slays—*not us*—but our sins, by His own body on the cross. The withholding from us the truth, that our blessed Lord had enlarged and deepened the nature of sacrifice, has been most destructive to full faith in His atonement, and has obscured the perception of our own duty. He never said there was to be *no more sacrifice*, but no more sacrifice *for sin*. And truly, no more bloodshedding, "for a body hast thou prepared." Christ, in the offering of Himself, for ever perfected us. But throughout the whole scriptures, the redeemed children of Adam are always and everywhere spoken of as "His body," "For now are ye the body of Christ, and members *in particular*," Wherefore, if we are *to do* that which our Lord commanded, or in any sense carry out St. Paul's exhortation, then although there be no more sacrifice for sin, yet there is *a sacrifice* for sin in the offering of which we are participators; "I beseech you therefore, brethren, by the mercies of God, that ye present your bodies *a living sacrifice, holy acceptable unto God, which is your reasonable service.*" "For we being many, are one body *in Christ*, and every one members one of another." When therefore the

body of Christ on earth, or any member in particular, makes a remembrance of the sacrifice which He made, Christ is, as High Priest, ministering for us, and perfecting us in His own nature. Now granting that the Apostles may not have understood their Lord at the first Eucharistic feast, surely after the second and third celebration they must have been fully enlightened, and have comprehended His meaning. "The same day at evening, *being the first day of the week*, (and *the second Eucharist* at which Christ was visibly present) *when the doors were shut*, when the disciples were assembled for fear of the Jews, *came Jesus and stood in the midst*, and saith unto them, Peace be unto you. And when he had so said he shewed unto them His hands and his side." On the following Sunday, for **THE THIRD Eucharist**. "His disciples were within, and Thomas was with them: then came Jesus, *the doors being shut*, and *stood in the midst*, and said, Peace be unto you. Then said He to Thomas, reach hither thy hand, and thrust it into my side; and be not faithless but believing. And Thomas answered, "My Lord, and my God!" Now we have our Saviour's declaration, "Where two or three are gathered together, there am I in the midst." It is true the natural eye, because of sin, does not behold Him, any more than it can behold natural things at midnight; but lighten the darkness, and all things are clearly seen. So if it pleased Jesus *now*, we could behold Him at the Feast; but Faith is the eye, by which He desires we should behold Him, and welcome Him, "Our Lord and our God." Carnally, we see a man clothed in white, breaking bread and pouring out wine, and blessing them. These he gives to us. *Faith* is roused by familiar Words of Life, and she takes and receives *from Jesus* that which he gave to His Apostles. "And I will come down and talk with thee there; and I will take of the Spirit which is upon thee, and will put it upon thee."* This is the promise made to us now. As he gave to them, so to us now. Even so let it be.

Our Lord's words would seem to receive further explanation, from the injunctions for the celebration of some of the Jewish offerings. Levit. xvii. 10, it is written:—"Whatsoever man there be of the house of Israel, or of the strangers that sojourn among you, that eateth any manner of blood, I will even set my face against that soul

* Numbers xi. 17.

that eateth blood, and will cut him off from among his people. For the life of the flesh *is in the blood*; and I have given it to you, *upon the altar to make an atonement* for the soul. For *it is* the life of all flesh: the blood of it *is* for the life thereof: therefore I said unto the children of Israel, Ye shall eat the blood of no manner of flesh; for the life of *all flesh is* the blood thereof." And in Deuteronomy xii. 23, "Be sure that thou *eat not the blood*, for the blood *is the life*: and thou *mayest not eat the life* with the flesh." Our heavenly Father here speaks specially of a sacramental eating. It is not surprising that the Jews, influenced by the hard and narrow Pharasaical doctrines of their teachers, should have been offended at an apparently flagrant violation of their law, when our Lord said, "this is my blood." They could not see, that God had under the law set forth before their eyes the shedding of blood as a cleansing from sin, which blood was given to them upon the altar, to make an atonement—an atonement valid only for the immediate offerer. Such blood may signal to them the forgiveness of sins, but it could not make them perfect: they must not eat it, for *no brute* life could even in sacrifice heal them. The blood of an inferior life could not impart anything to a superior life. But when the true Lamb came and offered Himself as the Atonement for the sins of the whole world, then was unveiled the mystery of the Jewish sacrifice of atonement, and the reason made clear why the blood of bulls and of goats could not take away sin; and therefore *could not* be eaten. Their *LIFE*, i. e., their nature, could in no way influence superior human life; and God only permitted it, to represent the necessity of bloodshed for sin, for without the shedding of blood, there is no remission of sin; and in a sense, remission of sin to the Jew, was less perfect than under the new dispensation—for the atonement then was operative to the Jew who offered in his person, not yet for the world; for *we need* now no further shedding of blood. It surely then should teach us, that what our Lord really meant was—that as hitherto the Jew had only seen on the altar typical blood, which could impart to him no life-giving property, and would only assure him of forgiveness of sin,—so now, when the true blood of atonement was shed, and the River of Life opened from the side of Christ, they were to come, every one that thirsteth, and buy and eat: "yea come, buy wine and milk without money and without price." The blood *is the life*, for the life of all

flesh is the blood, i. e., the source from whence the flesh is nourished, *the liquid flesh*. So Christ is the life of His redeemed; He freely of His own will redeems them, and gives to them HIS NATURE, His Humanity, that our sinful bodies may be made clean by His body, and our souls washed in His blood—flesh and blood—i. e. *His nature*. Verily the life of the flesh is in the blood, and the blood is the life thereof; so it was absolutely essential, in order that there be no more shedding of blood, that the blood of Christ, and the flesh of Christ, should for ever continue on the altar of atonement, a perpetual sacrifice, inconsumable, and yet partaken of by every reclaimed soul; for here is the life of the flesh—human flesh taken by Christ, which can impart new life to us. Now it is clear, that the command *not to eat* the blood, was given, because it was the life of the flesh of inferior creatures: it was therefore contrary to God's will, that the life of beasts should be imparted to or taken in by man. Not so, when in His most wonderful loving-kindness, he accepted the sacrifice of the Son-of-Man. Then indeed was the fount of life opened up for us; then did it become necessary that Christ should suffer in the flesh, that He may be enabled to say, "Except ye eat the flesh of the Son of Man, and drink His blood, ye have no life in you; for my flesh is meat indeed, and my blood is drink indeed." Nor does this mean a mere contemplation of Christ—it means a very great deal more; for if our Lord's words have any meaning at all, they mean, that the faithful Christian is a partaker of Christ's nature, whenever in genuine faith he drinketh of that cup and eateth of that bread worthily. For the Jew touched not the blood, and why? The blood, then standing for the life of the flesh, was to be poured out on the ground, and not touched on pain of death. Christ's blood, i. e., His life, is to be drank in by us. And so it is written: "The first man Adam was made a living soul: the last Adam was made a quickening spirit." "For as in Adam all die, even so in Christ shall all be made alive." "And if Christ be in you, the body is dead, because of sin: but the spirit is life, because of righteousness. But if the Spirit of Him that raiseth up Jesus from the dead dwell in you, He that raiseth Christ from the dead shall also quicken your mortal bodies by (*because of*) His Spirit, that dwelleth in you." And S. Paul reminds true Christians, that "ye are not in the flesh, but in the spirit." All which is in perfect agreement with the teaching of an ancient bishop:—"He

who keepeth in mind that Christ our Passover hath been sacrificed for us, and that we *must feast, eating* the flesh of the Word, at all times keepeth the Passover, passing over in thought, and *ever* in *word* and *deed*, from the things of this life to God, and hastening to His city."—*Origen*.

It seems to be clearly our blessed Lord's meaning, that as the Jews had been forbidden to touch the blood of atonement because *it* was the *life* of the animal; so now in the fulness of time, when the Son of Man, the second Adam, had come in man's nature, so as *He* was the true Lamb, the prohibition to drink the blood must be removed, for the blood is the life thereof, and so is "our life hidden with Christ in God." In Genesis ix. 5, the language is very decided: it is there shown, that the blood is spoken of as standing in the place of the Life, and in the sense of the real nature: body and soul and spirit. "Surely your blood of your *lives* will I require."....."At the hand of every man's brother will I require *the life* of man." And so, in Romans v. 10, we find S. Paul declaring of our Lord, that "we shall be saved by, His life." "For the gift of God *is* eternal life, through Jesus Christ our Lord." And in Acts, He is called "The Prince of Life;" and this explains 1 Cor. xv. 47, where our Lord is declared to be our second Adam, *in* whom we are re-made; for "The first man *is* of the earth, earthy; the second man *is* the Lord from heaven." "For since *by* man *came death*, *by* man *came* also the resurrection of the dead; for *as in* Adam all die, *even so* IN Christ shall all be made alive." Christ, therefore, must have become to us a source of actual life; for it is plain that he declared His work to be the rectification of all the ill that Adam had brought upon the race: ill that we to this hour inherit consequent on our descent from him. Very mysterious words were spoken when our Lord was baptized "with water and the Holy Ghost." He who was sinless, undefiled, yet fulfilled all righteousness, and having *taken our* nature for us, was anointed by the Holy Ghost, and openly accepted as the second Adam by the Father—thus self-anointing his manhood. He is our head; He is the Vine, we are the branches; and we must be grafted in, if we be of Abraham's seed. The sap of life, i. e. the very life and essence of *the Christ*, the quickening Spirit—for he is the second Adam—must flow to us by divine impartation, if we be really heirs of God, and joint heirs with Christ. As death hath passed upon us by Adam, so

immortality—*endless life*—by the power of Christ's body: we be not then the "untimely fruit of woman;" for all that are baptized into His death are buried with Him, and shall rise again: the bad to endless misery; the good to endless life with Him.

The result of the blessed communion of our Lord's body to us, is that which S. Paul so fully discourses about; it was *the* consolation which all the holy Apostles enjoyed, and the hope they held out to us. The taking part in the *first* resurrection now in this present life begun in baptism: and no doubt it was the same consolation which holy Job enjoyed so fully: "I know that in my flesh I shall see God." So S. Paul hesitates not to say: "It is sown in corruption; it is raised in incorruption: it is sown in dishonour; it is raised in glory: it is sown in weakness, it is raised in power: it is sown a natural body; it is raised a spiritual body. There is a natural body, and there is a spiritual body. And so it is written, The first man was made a living soul; the last Adam was made a quickening Spirit." Now, "THE LORD IS THAT SPIRIT."

"Forasmuch, then, as the children are partakers of flesh and blood, He also Himself likewise took part of the same; that through death He might destroy him that had the power of death; that is, the devil.For verily he took *not* on *Him* the NATURE of angels, but He took on Him the seed of Abraham." "Every spirit that confesseth that Jesus Christ is come in the flesh, is of God; for the life was manifested, and we have seen *it*, and bear witness, and shew unto you that eternal life, which was with the Father, and was manifested unto us." The plain natural meaning of the whole body of Scripture is, that our blessed Saviour took our *human nature* into the divine—that that nature may be made a pure, clean, holy fount of regeneration to us. In assuming man's nature, *all* was taken—the material body and the spiritual soul. By His divine power, then, He bestows on us that nature, which He as Christ has, now at this very time. It cannot possibly be, that he bestows on us that which was material blood, and material flesh, alone or only. Far, far deeper and more glorious mystery than this: for it is the putting away our sinful flesh, i. e. our vile corrupt nature; and the imparting to us His own nature, directly from Himself. It is *His* nature, cleansing and healing the leprosy by which our nature has been defiled. "I will come and heal him," He said, and the servant was healed. So now, we are clean

through His word; for He hath said, "Whosoever eateth my flesh, and drinketh my blood, hath eternal life:" i. e.—to whomsoever I shall give that human nature, which in me is sinless, pure, holy; without spot—altogether free from taint of sin.

That our blessed Lord is to men the source of eternal life, is again apparent in the raising of Lazarus. The whole of His conversation with the sorrowing friends, whose hopes and fears hung so anxiously on the very actions and words of Jesus, indicate that He was bringing them to a knowledge of that great truth—that in Him men live and move and have their being. Martha knew who He was, and was willing to believe, that He could, and would, do as He pleased. How her brother was to be restored she could not know, until the Lord had said unto her, "I am the resurrection and the life: he that believeth in me, though he were dead, yet shall he live: and whosoever liveth and believeth shall never die. Believest thou this? Yea, Lord; I believe that thou art the Christ which should come into the world." To the dead in trespasses and sins, He has declared Himself the Resurrection and the Life; not only the resurrection, but *the Life* also; so that the life they live is in and from Him. With the humble Christian, the like simple confidence and belief draws forth the very same answer. When troubled and grieved at heart for sin, we turn to our Lord for strength, and receive for answer, "Whoso eateth my flesh and drinketh my blood hath *eternal life*." We answer, "Yea, Lord, I believe that thou art the Christ which should come into the world. For God hath given to us eternal life, and this life is in His Son." For being reconciled to God by the death of His Son, we shall be *saved by His life*. "For the Spirit of God hath made me, and the breath of the Almighty hath given me life." The mysterious and precious gift of His nature to us in the holy Eucharist, is intended to be for the strengthening and refreshing of our souls; and if so, to keep alive in us an active vigorous life in all Christian faith and works. It is to have the consciousness, even amidst all our shortcomings, that we are still standing in the mercies of Jesus; it is the perpetual desire to have Him with us; for as St. Jerome says, and truly, "Since the flesh of the Lord is true food, and His blood is true drink, the Scriptural meaning [of Eccl. iii. 13] is, that in this present life we have only one good, to feed on His flesh, and to drink His blood; not only in the Mystery [the Eucharist], but also in reading

of Scriptures: for the true food and drink which is derived from the WORD OF GOD, is knowledge of the Scripture." Clearly one of the greatest blessings, Christ, the Word of God, bestows upon us, is a spirit of discernment to understand the Scriptures through the Holy Ghost. "He who keepeth in mind that Christ our Passover hath been sacrificed for us, and that we must feast, eating the flesh of the Word, at all times keepeth the Passover; passing over in thought, and *ever* in *word* and *deed*, from the things of this life to God, and hastening to His city.*

A great modern divine writes: "The Sacraments have been from the first, the natural outwork of the doctrine of the Incarnation; and from recognising a true presence of Christ in these ordinances, in which He communicates Himself, both as God and man, we are carried on to a genuine belief that two natures are really united in His adorable person. For if Godhead and manhood are truly united in Christ, both must co-operate in those offices which He discharges towards mankind. To this truth many are unwilling to listen, because they suppose, that the efficacy of Christ's manhood can mean only *the natural* efficacy of His *material* body." And in another place the same writer says:—"We are assured, moreover, by our Lord Himself, that the removal of His bodily substance into heaven, would be a step which should lead to that spiritual presence which He has since vouchsafed. After declaring the fact, that His man's body would be the medium through which He would convey heavenly gifts—'for my flesh is meat indeed, and my blood is drink indeed;' and 'this is the bread of life, which cometh down from heaven;'—He proceeds to represent His spiritual presence as consequent on His ascension into heaven, 'What, and if ye shall see the Son of Man ascend up where He was before. 'It is the SPIRIT that quickeneth; the flesh profiteth nothing;' 'for when the Son of Man,' says St. Leo, 'betook Himself to the glory of His Father's Majesty, He began in some ineffable manner to be nearer by His Divine Power, for the very reason that, according to His humanity, He was removed farther off; and therefore it was,' he adds, 'that Mary Magdalene might not touch Him before His ascension: 'I would not have you come to Me in bodily wise, nor recognize Me by *carnal touch*; I put you off to

* Origen.

something higher, I prepare you for something greater: when I am ascended to my Father, then you shall touch me in a more true and perfect manner; when you shall lay hold of that which you do not touch, and believe that which you do not behold."

When, therefore, we speak of our Lord's spiritual presence, we mean that He is really, truly present; not less really because not visibly present, but really present through the power of the Spirit—a power exerted through His Deity, in those places, times and manners to which His presence is *pledged* in the kingdom of Grace. "The flesh of the Lord," says St. Athanasius, "*meaning thereby HIS HUMANITY,*" is a quickening spirit, because it was engendered by the quickening spirit; for that which is born of the Spirit is Spirit." It is therefore from our blessed Lord's glorified body now in heaven, even from the living Christ, the only Mediator, that—through the Holy Ghost—we are partakers of His flesh and blood.

"Again, when the Real Presence is spoken of, there are two notions which may suggest themselves. Such presence may be supposed to result from *the action of the mind*, which receives an impression; or, from *the action of the being* who produces it. The first would be a subjective and metaphorical, the second is an objective and real presence. We think a spectacle, and lay hold of it by internal impulse, as though it were present to our sight. But this is only figurative; the movement comes *from within*, irrespective of *any action* IN the object thought of. A real presence, on the contrary, is when *there is some OBJECT*, external to ourselves, which produces upon us those effects which result from its propinquity. Such presence may be said to be spiritual, as well as *real*, when the medium of communication by which *this external object* effects, or is present with us, is *not material contact*, but Spiritual power. Whether we look, then, to the declarations of Scripture respecting the departure of our Lord's body from earth to heaven, or to what He tells us of the source of that influence which He there exerts, we must conclude that the presence of our Mediator, though not independent of his fleshly nature, is brought about by the intervention of that divine nature which is irrespective of material contact, and of contiguity of place."*

Penitence and prayer has each its place. The Holy Spirit fills us

* Wilberforce.

with good desires—we, willing and submissive to His most holy motions, He brings them to good effect. Prayer then brings us on our knees to Christ. Flesh and blood cannot inherit the kingdom of heaven; nay, but we are spiritual, we have been baptized into His Name, 'he ransom has been offered, we have been bought with a price; so Jesus, the God-Man, having life in Himself, bestows His human nature, through his divine power, on His faithful people, to whom He is the great and sole object of life, love, and mercy. No man can go to the Father except Christ draws him. It is not what *we* imagine; it is what Christ *does*, that saves us. In the celebration of the divine Mysteries, then our blessed Saviour is, in the plenitude of His power, diffusing into our natures—into penitent and faithful human beings—that very nature which He took for them, to the end that the vile children of Adam, who have tasted of the fruit of the tree of knowledge of good and evil, may now put forth their hands and eat of the Tree of Life, and live for ever. "It is done, I am Alpha and Omega, the beginning and the end. I will give unto him that *is* athirst, of the fountain of the water of life freely." Yea, we give Thee thanks, O Lord God Almighty, which art, and wast, and art to come; because Thou hast taken to Thee Thy great power, and dost reign. Amen, Amen."

That S. Athanasius truly speaks according to Scripture, would seem to be clear, from the reference made by holy Apostles to our being partakers of the life of Christ; for, says St. Paul, "if any man have not the Spirit of Christ, he is none of His; and if Christ be in you, the body is dead because of sin, but the Spirit *is* life because of righteousness. But if the Spirit of Him that raised up Jesus from the dead dwell in you, He that raiseth up Christ from the dead shall also quicken your mortal bodies by His Spirit, (or because of His spirit) *that dwelleth in you*." S. John i. 4: "In Him was life; and the life was the light of men." John xiv. 6: "Jesus saith, I am the way, the truth, and the life." Repeatedly, in the Older Scriptures, innocent blood is spoken of; and of the many passages, one or two will suffice here. In Jonah i. 14: "Lay not upon us innocent blood; for thou, O Lord, hast done as it pleased thee." In Jeremiah: "If ye put me to death, ye shall surely bring innocent blood upon yourselves." Hence the fierce remorse and impenitence of Judas—"I have sinned, in that I have betrayed the innocent blood." And

when the Apostles were forbidden to use the Holy Name, the high priest said unto them, "Behold, ye have filled Jerusalem with your doctrine, and intend to bring this man's blood upon us." That which endures in our nature is the Life; flesh and blood return to the dust, but the man dies not—God giveth it a body as it hath pleased Him. Christ's body, as a part of His nature, saw not corruption, but was raised again, glorified, and entered into heaven for us, thence ever to be the source of life for His ransomed people.

Ancient Christians spoke plainly, without being misunderstood, and it is only now, in consequence of Romish corruptions, that men speak with faltering lips. But among early Christians, Transubstantiation was unknown. Thus:—"In thy visible vesture, there dwelleth an hidden power: a little spittle from thy mouth became a great miracle of light in the midst of the clay. In thy bread is hidden the Spirit that cannot be eaten; in thy wine there dwelleth the fire that cannot be drunk."—*S. Ephrem*.

"The skirt of the Lord's garment, and the slightest touch, sanctifieth none but him that hath eaten the flesh of the Lamb, and drunk His blood."—*S. Jerome*.

"Two-fold is the blood of the Lord. The one is His natural blood, by which we have been redeemed from destruction; the other the SPIRITUAL, that is, wherewith we are anointed—and this is to drink the blood of Jesus, to partake of the immortality of our Lord."—*St. Clement of Alexandria*.

They who spake thus, did but follow the Apostles. S. Paul, to the Corinthians, writes:—"For I have received of the Lord that which also I delivered unto you. That the Lord Jesus, the same night in which He was betrayed took bread; and when He had given thanks, He brake it, and said, Take eat, this is my body *which is broken* for you: this do in remembrance of me. After the same manner also He took the Cup, when He had supped, saying, This cup is the New Testament of My blood: this do ye, as oft as ye drink it, in remembrance of Me. For as often as ye eat this bread and drink this cup, YE DO SHEW the Lord's death till He come." Shew to whom?

The sacrifices under the law, were not a whit more so than the Christian Sacrifice of praise and thanksgiving. "The blood of bulls and of goats, and the ashes of an heifer, sprinkling the unclean, could not take away sin." It was only as they represented "the One All-

sufficient Sacrifice," that they were of any efficacy. Christ has desired that we should represent here on earth, before men, His sacrifice; and that we should shew to God that which He presented, the oblation of that sacrifice, *together with ourselves, our souls and bodies*, just as He did Himself; to the end that with these pleading memorials in our hands, and with repentant hearts, He may communicate to us His life-giving body and blood, given and shed for us.

And no matter what the dress may be, we must meet Him, and bow down to Him. He is at and in His Holy Eucharistic Feast, although with carnal eyes we see Him not. He is the Object of our adoring love. We have more than an intimation, that the Apostles did really understand our Lord's words, as they are interpreted by the Anglican Church; for it is said, that when He had spoken, many said it was a hard—i. e. a revolting—saying, and went back. His Apostles remained stedfast. Now they had seen His wonderful power over nature: they had seen Him cure the sick, recover sight to the blind, bring back the spirit and soul into the dead. They certainly do not appear to have understood Him to mean, that they were carnally to eat His body and drink His blood. As the Jews drank of that Rock which followed them, and that Rock was Christ; so in a more clearly understood and real sense, Christians partake of that Rock on which they are built. The Apostles must have believed, that our Lord having come, as a sinful man, to transmake fallen human nature, intended to finish that sublime work of mercy, by rooting out Adam's nature, and imparting to man His own perfect manhood. Adam ate death into our nature: if we would live, we must eat Christ's perfect humanity into that nature, that we may live. The Holy Jesus comes to us in that hour of deep and adoring worship, in which we present ourselves before God, pleading and representing the Holy Sacrifice, as our only claim to His forgiveness. He is known to us in the breaking of bread; and our hearts burn within us as He talks to us by the way. Faith sees in the midst of the throne "a Lamb as it had been slain;" and hears the new song, "Thou art worthy to take the Book, and to open the seals thereof: for Thou wast slain, and hast redeemed us to God *by Thy blood*, out of every kindred and tongue and people and nation; and hast made us, unto our God, kings and priests; and we shall reign on the earth."

It is because we think it impossible to solve the mystery of—the how—of our blessed Lord's presence, that we, in common with so many, regret the alteration in Mr. Keble's beautiful hymn. Our Lord and Saviour Jesus Christ was present, as we have shewn, at *the three first* Eucharistic celebrations; and we may not be wrong in believing, that in every and all subsequent ones, He is as effectually present—our carnal eyes being holden—that the eye of the spirit, through faith, may see, adore, and worship our Lord and our God. Yet we know not *how* He is present. Who, at the moment of Holy Communion, thinks of earthly priests, or of bread and wine? Do we not hear the voice of the Son of God saying to us, "Take eat, this is my body; drink, this is my blood." Surely, the material representation is to reveal to us a real participation. Thus believing, we are satisfied to see this highest act of duty and reverent devotion, celebrated by a representative Priesthood, ministering in our Lord's stead, clothed in the emblamatic garb of pure white linen, i. e. the surplice and stole; and all the more, if that stole was crimson* or purple† in place of black, the emblem of woe. But if we can agree to use no other dress than the English surplice and stole, in the service of the Church, be it so; it will not defeat doctrinal truth, which will be all the more perseveringly taught and proclaimed. For myself, it would be more edifying and impressive, to see so simple a change in the dress of the sanctuary, as a purple stole, or the wearing of some colour, to bring before us the King of kings, and Lord of lords, as well as the sacrificed Son of God.

That our whole Eucharistic service on earth, is representative, although real for us, is evidently taught by S. Paul, who says, "Now of the things which we have spoken, this is the sum: we have such an High Priest, who is set on the right hand of the throne of the Majesty in the heavens; a *minister* of the sanctuary, and of the true tabernacle which the Lord pitched and not man. For every High Priest is *ordained to offer gifts and sacrifices*, wherefore it is OF NECESSITY that this MAN have somewhat to offer." And again, "Now hath He obtained a more excellent ministry, by how much also He is the Mediator of a better covenant, which was established

* And He was clothed in a vesture dipped in blood; and His name is called the Word of God.—Rev. xix.

† And they put on Him a purple robe.—S. John xix. 2.

upon better promises." "For Christ is not entered into the holy places made with hands, which are the figures of the true; but into heaven itself, *now to appear in the presence of God for us.*" Therefore it comes, that we must believe that Jesus is our sole Mediator, a real personal Mediator: for "this Man, because He continueth ever, hath an unchangeable priesthood." And consequently it is, as if the Holy of Holies was open unto us. In the power of His Spirit, He is with us; and, as one of our recent authors says, "We believe Him to be locally present only in heaven, which He has localised by His ascension in the flesh; but supralocally (as has been said by most thoughtful theologians) He is present, both in His Godhead and in His manhood—which He has taken into His Godhead, though without making it, like that Godhead, ubiquitous—according to His own will, wherever and whenever the sacramental conditions which He has laid down are fulfilled;" to our visible sight, in representation; to faith, truly so. And as wickedness shuts us out from God's presence, so we are sure that the wicked cannot discern Him, and can have no part in God's service. "They shall not offer wine offerings to the Lord, neither shall they be pleasing unto Him: their sacrifice shall be unto them as the bread of mourners: all that eat thereof shall be polluted; *for their bread for their souls shall not come into the house of the Lord.*"—Hosea ix. 4.

If then it be true, as we believe, that our Lord sees us, and is our High Priest touched by our infirmities, and that we are plainly before Him, surely it is but fitting, that we worship and adore Him, as we ought to do at all times, but more markedly and openly, when receiving from Him, His special and peculiar gifts as we kneel before the representation on earth of the heavenly altar, from which Jesus is pleased to give us of the sacrifice. In very spirit and soul, we must adore and worship Him. "For Thou, O God, seest me." If the blessed elements are a sign to us, that at that most holy time Jesus is with us, in the very midst; then let faith be active and warm: seeing neither man nor material substance, and knowing only that Christ hath come in the flesh; let us praise and thank God for His great mercy, lauding and magnifying His holy name, saying, Holy, holy, holy, Lord God of Hosts; heaven and earth are full of Thy glory. Glory be to thee, O Lord most High.—Amen.

"We cannot but think, that the spirit and intent of our services is

much obscured by the too great infrequency of the celebration of the Holy Communion. If we truly believe, that the visible part of a sacrament is the outward and visible sign of an inward and spiritual grace, *given* unto us; that the outward sign is the means whereby we receive the same, and also a pledge to assure us thereof; then we should, by more careful living and more earnest seeking, demand that we be not denied the children's bread. We certainly have no more effectual door open to the Throne of Mercy; and although we may not crucify the Lamb of God afresh, yet we may in every act of Communion pray most fervently to God, and plead before Him the sacrifice of the Lamb of God, as our only possible claim to mercy and grace. "For ye are not come unto the mount that might be touched, and that burned with fire unto blackness and darkness and tempest.....but ye are come unto Mount Zion, and unto the City of the living God, the Heavenly Jerusalem.....and to Jesus, the Mediator of the New Covenant; and to the blood of sprinkling, that speaketh better things than that of Abel." *By Him*, therefore, let us offer the sacrifice of praise to God continually: that is, the fruit of *our* lips giving thanks to His name; or, as Hosea says, "Say unto Him, Take away all iniquity and receive us graciously." For S. Paul says, "To do good, and to communicate, forget not; for with such sacrifices God is well pleased."

"When it is remembered, that the Holy Eucharist is the very highest act of praise and thanksgiving that men may engage in, it surely is incorrect to confine our view of it, to that side of doctrine which shews us the sacrifice of Christ as saving us. Deeply sensible of this, we yet must, with the voice of praise and thanksgiving, chiefly shew forth the glorious incarnation and resurrection, and magnify before angels, men, and all created things, the glory of God; for such love had He to us-ward, that He gave His only-begotten Son for us. The love of God towards us, the glory of God and of His Christ, in the great work of redemption, are parts of that service and bounden duty which we ought to shew forth in the holy celebration. The Kingdom of Heaven is thrown open to all believers; and no longer are the privileges and promises to a single people, but from the least even to the greatest, all may come to the Holy Mountain. For this, and for that, God in Christ is reconciling us to Himself, and freeing us from the slavery of sin; we gladly join in the chorus

of praise which sings, "Glory to God in the highest. We praise Thee, we bless Thee, we give thanks unto Thee for Thy great glory, O Lord God, Heavenly King, God the Father Almighty."

At Easter and Christmas tide, we must surely so think of the Great Christian Sacrifice of Praise and Thanksgiving.

It is because we should not contemplate *only* the death of Christ; that strong objection must be taken to your proposed limitation of the draping of the Altar-Table, to a covering which enfolds it in the emblems of death. The white cloth on the Holy Table was employed as the symbol of our Lord's burial, it is true: for S. Isidore has written, "The fine linen that is spread out underneath the ministry of the divine gifts, is the ministration of Joseph of Arimathea. For as he, having wrapped the body of the Lord in fine linen, committed to the tomb that body through which our whole race has gained the fruit of the resurrection—*so we*, consecrating the shew-bread on fine linen, find undoubtedly the body of Christ gushing forth for us with that incorruptibility which He, whom Joseph attended to the tomb, the Saviour Jesus, rising from the dead, bestowed."

Now, in the use of the fair linen cloth, we conceive it should simply be spread beneath the elements, leaving the coloured covering of the altar-table still visible; for He is not dead *now*, but was slain and is alive again, although still the Sacrifice for sin. Now, in old customs, there have been useful lessons set forth; and therefore there must be some *principle* to be observed in adornment. As we all believe in the Incarnation, the Atonement, and the Resurrection, let us in the employment of symbolic adornment take care, that we do not set forth unnecessarily one part of divine truth, when we may, without offence, set forth the whole truth. For instance: a symbolic cross may not be an offence,—a crucifix *is*; because He is not dead, He is risen. No longer Christ dead! So, in the same way, it is not correct to set forth our Lord *as dead*; but it is still right to set before men the fact of the sacrifice of His death, which the use of the fair linen cloth certainly does. We see, *as it were*, only the linen which was wrapped about His body, while at the same time we look for the signs of His glorious resurrection. I believe, the more perfectly we recognise our blessed Lord's Mysterious Presence, the less shall we desire to obscure that presence by objects which do not appeal to our senses plainly and at once. To my mind, the Holy Bible, in the

midst of the Altar, is a fitter emblem of Jesus, the Incarnate Word, than any other that could be employed.

Our own part in the service brings us to our knees in adoring love to our Saviour for His great condescension in making us participators of His suffering, His death, *and* resurrection.

At page 9, it has been shown, our Lord did not intend "Sacrifice" should cease. On the contrary, He has most clearly enlarged and intensified the meaning of it. No longer can an *inferior* animal represent Christ slain for *us*; no longer may we pour out the blood of a brute, as representing our deserts for sin; but we human creatures are, each in his own person, to go up before the Lord, and in the place of the bull and goat and heifer, *do* exactly that which Christ did, and desired that we should *do*—*present ourselves, our souls and bodies*, to be a LIVING SACRIFICE. But inasmuch as we are as unworthy as was goat or bullock, so He, the Lord, having taken our nature, and hidden it; put away and *concealed all its defects* in His own most divine nature; and having been made the Head of our race, through suffering; now bids us *come*, i. e. bring ourselves to Him, holding in our hands the signs of the "blood of sprinkling," and in our bodies "the marks of the Lord Jesus:" so that *dying* daily to sin, we may receive from Him "the gift of eternal life;" that we may live to righteousness: for we are members of His body, of His bones, and of His flesh—true members, very members incorporate. Here, then, *is a sacrifice*, more fearfully real, more wonderful—oh! how much more loving and inviting, than any that Jew ever offered. How awfully solemn! what love, and what deep mysterious mercy does it exhibit! "Hath He smitten Him as he smote those that smote Him? *or* is he slain according to the slaughter of them that are slain by Him?"—Isaiah xxvii. 7.

We can scarcely believe, that God is so condescending as to permit vile, sinful, disobedient men to *kneel even* in His presence, and offer themselves to Him, "lively sacrifices." We can offer Him nothing of ourselves; therefore He bids us *come*, but *with the marks of the dying Lord about us*; and then, cut and wounded for our sins, and admitting that we are guilty of death—He says, mercifully, graciously, kindly, "your life is hidden with Christ in God;" take eat, from henceforth the life that you shall live in the flesh, shall be in Christ.....Thy sins be forgiven thee. How can any Christian

man say, that the Holy Eucharist is *no sacrifice*! Far from it. It is a sacrifice, and one we had better try fully to understand. Let no man presume to eat of that bread and drink of that cup "*unworthily*;" let him not go up to offer himself a sacrifice—sacrifice *himself*—"with a lie in his right hand;" let him not offer a body full of uncleanness, a soul full of wickedness;* let him be as the prodigal, "I will go to my Father, and will say unto Him, Father, I have sinned against Heaven and before Thee, and am no more worthy to be called thy son."

"If thy oblation be a meat-offering, *baken* in a frying-pan, it shall be made of fine flour with oil: and THOU *shalt bring* the meat-offering that is made of these things unto the Lord; and when it is presented unto the priest, *he* shall bring it unto the Altar; and the priest shall take from the meat-offering *a memorial* thereof, and shall burn *it* upon the Altar. it is an offering made by fire, of a sweet savour unto the Lord.....it is a thing *most holy* of the offerings of the Lord made by fire."—Levit. ii. 8 & 9. Thus we learn, that besides the bloody sacrifices, there were other and more numerous *un-bloody* sacrifices; but in the above we have symbolized the work of the Holy Spirit, and the mysterious work of Christ. "Neither shalt thou suffer *the salt* of the covenant of thy God to be lacking from thy meat-offering: with all thine offerings shalt thou offer salt. Here again, in the salt, is represented the in-dwelling Christ and His people, who were thus typically represented as burned up for their sins by the consuming fire. St. Ephrem, therefore, could properly say, "in Thy bread is hidden the Spirit that cannot be eaten; *in* Thy wine there dwelleth the fire that cannot be drunk;" and St. Chrysostom, "O Thou Coal of double nature, which touching the lips of the Prophet, didst purify him from sin, touch my lips, who am a sinner, and set me free from every stain, and from the power of sin." Again, *Fire* came down upon sinners and consumed them. The *Fire* of the merciful in bread cometh down and abideth. Fire ate up the oblations, and *we*, O Lord, have eaten *Thy fire* in thine oblation." "Instead of that fire which devoured men, ye eat a fire *in* bread, and are quickened." In the New Testament, we are spoken of as "the Salt of the earth;" and THE SPIRIT, under the Symbol of Fire. Every Sacrifice, there-

* Mal. i. 7; Prov. iv. 17; Hosea ix. 4.

fore, must still be salted with salt, and the hidden virtue of every sacrifice must be "the bread which cometh down from heaven." For "in the flesh and blood of Christ, the human soul receiveth *nothing* bloody, but a *life-giving saving substance* in the bread and wine." —*Theophylact*. We must eat of the fire that consumes our sins.

Under this aspect of the Eucharist, we see how well the exclamations of the royal Psalmist fit in. "Give me a clean heart, O God, and renew a right spirit within me." "I will wash my hands in innocency, and so will I go to thine Altar." "The sacrifices of God, are a broken spirit, a broken and a contrite heart, O God, Thou shalt not despise.....O give thanks unto the Lord, for *He* is good; for His mercy endureth for ever.....Let the redeemed of the Lord say so, whom He hath redeemed from the hand of the enemy..... And let them sacrifice the sacrifices of thanksgiving, and declare His works with rejoicing." In our Lord, all sacrifice centres; so Reformers did not hesitate to call the Holy Communion, "The Sacrifice of Praise and Thanksgiving"* which we offer. By our Book of Common Prayer, and from all that we know of the mind of the Church, the Eucharist is the key-stone of all our services. We have obscured its pristine beauty by making it an occasional service. Its true nature is hidden from us. May God, of His goodness, restore it to us, *at least* as our sabbath food.

By a natural instinct, many keep away from the Holy Communion, because they are conscious of sin, and feel distrustful of their ability to lead better lives—they shrink from the presence of God. This interior conviction, that in some sort *they are* connected with, or have a part in the service, is almost involuntary; they get it even from a superficial study of Scripture; and it is not right to narrow or lessen this conviction. A direct personal interest and responsibility, means also, a personal and direct interest *in* the blessings. When, then, we feel, that *we*, in our very persons, as members of Christ, are to the Christian Sacrifice what the animal was to those of the Jewish; that Christ has demanded that we, as very members of His body, shall

* Standing in the place of the Jewish Sacrifices of Thanksgiving, and hence may have arisen our rubric. "And the flesh of the Sacrifice of his peace-offerings for thanksgiving shall be eaten the same day that it is offered; he shall not leave any of it until the morning."—Levit vii. 15.

make a *personal sacrifice of ourselves* to Him, as He did to the Father for us; and that in doing so, He ever offers Himself, *mediating* for us, we shall rise to higher conceptions of our duty, and feel a keen and intense personal interest in the atonement. We learn more clearly that we, i. e. each man, is sinful, vile, corrupt: we feel that, as individuals, *we* need each man "a new heart, and a right spirit;" and have so deep an interest in the Great Sacrifice of the Cross, that we do, with holy S. Paul, exclaim, "God forbid that I should glory, save in the cross of our Lord Jesus Christ, by whom the world is crucified unto me, and I unto the world. From henceforth let no man trouble me; for I bear in my body the marks of the Lord Jesus."

As to the Vestments suitable for a Representative Priesthood, the practice of the Jewish Church teaches us, that the dress of the HIGH PRIEST was rich and very magnificent indeed. But our High Priest is in the Holy of Holies; and *we see only, what the Jews saw*, the ministrations of the Priests, whose vestments were far less gorgeous. What the ministers for Christ, represent here, He does actually in heaven; supralocally Himself giving to us the offering made in heaven—that atoning flesh and blood, by which alone is our old man crucified in us. Therefore, believing Him to have an active ministry for us in Heaven, where, as High Priest, He ever maketh intercession for us, touched as He is by our infirmities, we cannot but think that the proper vestments for the celebration of divine worship should be much more like those worn by the Priests—rather than the High Priest—and used by them in the celebrations before the people. What we do really want to see in our Churches is, the evidence of more holy living; and a more courageous, because real, belief in the presence of God; which would bring Christian worshippers to their knees, and force them to pray to, and praise God and His Christ, with cheerful voices. But when we see His very Ministers (often, very often, inadvertently,) careless in their behaviour, even treating His Holy Altar-Table as *they would not treat* their own; placing upon it their caps, and approaching His earthly throne by no outward act shewing devout reverence to the place where He has put His name, and as if not in His presence: Why! we cannot wonder if men learn to think of God as a great way off, and not very nigh unto them. Under a better dispensation, we do not, as the Jew,

believe Him to be a very present God. We never fail to bow the head in passing the throne of an earthly sovereign : how much more should we, with becoming reverence, acknowledge the Majesty of God, wherever He has been pleased to set His name.

The Bishop of Vermont seems to think, that the vestments in use by divine sanction in the Jewish Church, may still be used in the Christian. But there would seem to be some doubt on this point ; for the office of High Priest, was clearly only temporary, typical, and was to be done away on earth when the true High Priest should come : while *the Priesthood* was to continue, as was declared by the Prophets. Christ, who is our High Priest, is in the Holy of Holies, and set over His Church on earth Apostles first, by His own personal will ; and then, as the Holy Ghost was pleased to guide *them*, the order of the Church was perfected. We know, that when Alexander entered Jerusalem, he was met by the High Priest, clothed in his resplendent robes, with the breast-plate ; but the Priests and Levites wore their own robes of white. Therefore I think, that while we should, as a matter of duty, contend for a proper dress for the Priesthood—symbolic of the office they hold and of the truth taught—we should at the same time avoid *personal* adornment. Why wear *hoods*, of mere secular institution ? We do not want to know, or see, Dr. This, or Mr. That. And if we must have coloured articles of dress, let us have the stole coloured ; but out with the many-coloured hoods of human device—badges, no longer exact tests even, of mental culture

A belief in God's special presence in the place where He has set His name, that His congregation may come and worship Him, is not incompatible with the clearest belief that God is pleased to dwell in Heaven. The sublime and wonderful litany used by Solomon in the dedication of the Temple, illustrates the propriety of testifying, by our outward acts, to the reality of our inward belief. In the present day, Solomon would run the risk of being called an idolater, because He stood before the Altar of God, in the presence of all the congregation, and spread forth his hands towards heaven : and yet, with the most perfect faith that the Almighty was truly with him, he could say, " Will God dwell on the earth ? Behold the heaven, and heaven of heavens cannot contain Thee ; how much less the house that I have builded. And it was so, when Solomon had made an end of

praying, he arose from before the Altar of the Lord, from kneeling on his knees, with his hands spread up to heaven; and he stood and blessed all the congregation." If we really believe, that all Scripture is given by inspiration, and is for our learning, then even are the accounts of very acts of devotion useful to us, especially when those acts refer to the public ministrations of the sanctuary. Solomon must have had a deep conviction, that God's Altar was the fitting earthly representation of the Throne of Mercy, before which, in humility of body and soul, to seek for mercy. The cold and spiritless formality which has been and is still generally characteristic of our public services, the perfectly emotionless and perfunctory manner in which the praises and prayers of the sanctuary are offered up, finds no parallel in Holy Scripture. The too common belief, that God is in Heaven and we on earth—that He is no longer pleased to be *in the* congregation—has resulted in the open disrespect which is paid to His worship, and to the scarcely concealed frivolity which is constantly displayed by the members of the Church, of both sexes, during the very celebration of divine worship itself. Human nature is bad enough, but if men had kept hold of the belief, which would, have enabled them to say with the Psalmist, "we come before His presence with thanksgiving," they would not mock and laugh, but credit fully the promise of our blessed Lord which He has made, to be nigh unto all those who call upon Him faithfully, and to be in the very midst when they are congregated together to praise and seek Him. It cannot be right to repress outward acts of devotion, so long as they express a correct belief. We may not, and dare not, worship any material substance; but we should lowly, sincerely, intensely worship our most merciful and gracious Saviour, when we behold the signs of His presence with us; for as God of old sanctified the Tabernacle of the congregation and the Altar, and did also sanctify Aaron and his sons to minister to Him in the priests' office, in order that He might dwell among them—so now, our gift is sanctified by the Altar; the Priest is sanctified by partaking first of the gift; and the congregation are holy through Jesus Christ. "Whether is greater, the gift, or the Altar, that sanctifieth the gift?" It is our offering to God which is placed on His earthly Altar, in memory of a great deliverance. The Word sanctifies on the Altar, and makes this the gift of God to us; for "we have an altar, whereof they have no right to eat which serve

the tabernacle."* For we, being many, are one Bread *and* one body ; for we are all partakers of *that one Bread*. Behold Israel after the flesh : are not they which eat of the sacrifices partakers of the Altar ? The cup of blessing which we bless, is it not the communion of the blood of Christ ? The bread which we break, is it not the communion of the body of Christ ? Thus is God's glory *now* made manifest to us—such are the signs of His Presence vouchsafed to us. "Exalt ye the Lord our God, and worship at His footstool ; *for* He is holy."

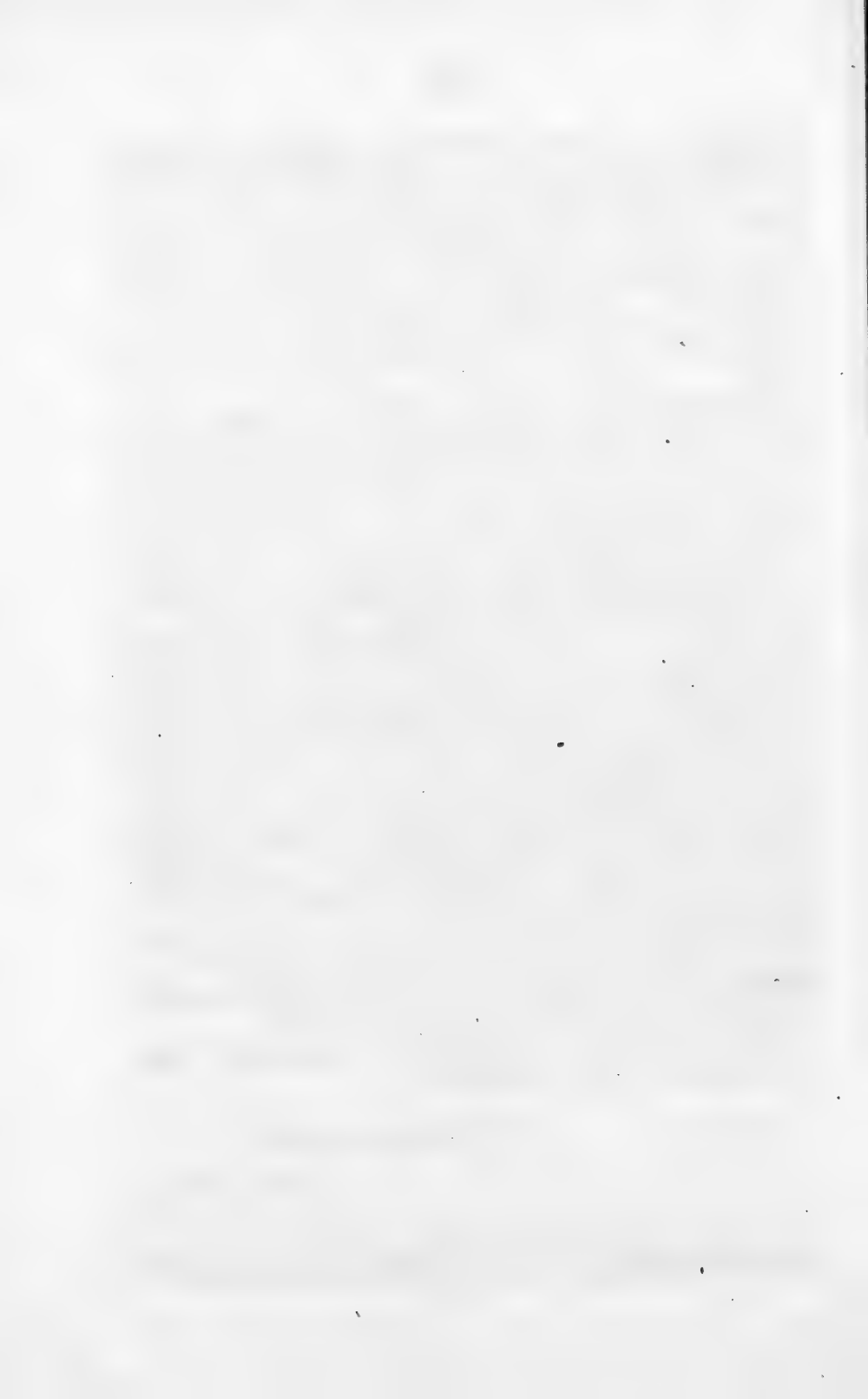
If we approach, in a brotherly spirit, the consideration of the question—What Ritual shall we observe in the celebration of the Holy Communion ?—all parties may come to agree in the matter, if we explain each to the other, what it is we desire to set forth. We shall gain nothing by denouncing those who have been even extreme in their practices. We admit, that the doctrine of the Romish Church, which sets forth a mere corporeal, carnal presence, is out of court. What, then, remains to be guarded against ? The idea of the reiteration of the Sacrifice of Christ on the Cross, and a Priesthood with absolute authority. Well then, even an extremist will say, that the Christian Priesthood is representative, ministering in Christ's stead ; representing on earth, that which He does actually in heaven. The Saviour is Himself our High Priest, and is on the right hand of God ; and on His thigh is His name written, King of Kings and Lord of Lords. As His Father sent Him, so did He send His Apostles. He is pleased to employ human agency to represent Him visibly on earth. They are to go baptize all nations, and declare the *forgiveness of sins*, and make a continual representation of the Sacrifice of His death. This is the work of the MINISTRY OF RECONCILIATION. So believing, may God give us grace to love Him, and bless Him for all the means of grace given unto us.

If there is one word here which seems to be unbrotherly, I pray you consider it unwritten, and believe me,

Yours most sincerely,

JAMES BOVELL.

* The Christian Altar is THE WOOD on which Christ was offered ; so *our* Altar is representative of the Cross.



AMENDMENT TO CANON,

TO BE PROPOSED BY

THE REV. H. C. COOPER, B.A.,

At the Synod of the Diocese of Toronto, 11th June, 1867.

DR. BOVELL will move as follows :—

1. That the Synod of the United Church of England and Ireland, in Canada, in the Diocese of Toronto, in Synod assembled, desires to record its acknowledgements to the Upper House of the Convocation of Canterbury, for their unanimous disapproval of those extreme ritualistic practices which have been recently introduced into the Church in England.

2. That, believing those forms and practices to be contrary to the law of the Church of England, and as declared by the Judicial Committee of the Privy Council, to be entirely contrary to the Act passed in the second year of Edward VI., legalizing the first Book of the said king, we further declare, that we believe our branch of the Church in Canada, is not bound by any law with reference to ornaments, &c., which may have been in force prior to that contained in the said first Prayer Book of Edward VI., and shall under the guidance of the authorities of the Church, aid our Bishop in resisting the use of any other forms and practices than those declared to be legal by the said first Book; fully persuaded, that the decision promulgated by the Judicial Committee is correct, and that the only Book of Prayer in use was the first Prayer-Book of Edward VI., and that no other was legal by the authority of Convocation and Parliament.

3. That, with the view to remove the more effectually, every doubt, and to secure the permanent settlement of the sort of ritual to be

allowed; (a question important in itself, and full of difficulty to the Church, if allowed to remain a disputed point): we hereby request our Venerable Bishop to appoint a Committee of learned and discreet men, to draft a memorial to the Provincial Synod embodying the convictions of this representative body, and praying the Synod, either directly by petition or through the Metropolitan, to make known to the Convocations of England, our desire for a settlement of the law of ritual, in accordance with the intention of the Reformers, as carried out by them in the first Prayer-Book of Edward VI.; and to express our wish to await the result of their labours, in order that the Colonial Church may be kept in perfect accord with the Mother Church.

4. We further desire, that the Provincial Synod of the Church in Canada be requested to enact a temporary Canon, declaring that the sentence of the Judicial Committee, with reference to the ornaments of the Ministers, and of the Church, be accepted; as determining the question for us; until such time as the Church in England shall have declared her mind, as to what forms and practices shall prevail.

5. That a copy of these resolutions be forwarded to every Clergyman having cure of souls, with the view to their understanding and knowing the wishes of this Diocesan Synod, pending the settlement of a question interesting to the whole Church: calling their attention to the interpretation put upon the law by the Judicial Committee, that "the same dress and the same utensils, or articles which were used under the first Prayer Book of Edward VI., may still be used," and that "the Judicial Committee hold that the word 'ornaments' applies, and in this rubric is confined to those articles the use of which in the services and ministrations of the Church is prescribed by the first Prayer Book of Edward VI. Furthermore by this order the curates shall need none other Books for their public service but the Book of Common Prayer, and the Holy Bible."

LETTER,

TO THE REV. MR. FLETCHER, ON THE RITUAL
OF THE CHURCH OF ENGLAND.

TORONTO, April 11th, 1867.

MY DEAR SIR,

You have published, in the columns of the *Globe*, a Series of Resolutions, passed at a meeting of Clergymen, which it is intended to propose at the next meeting of the Diocesan Synod; and the object of which is to "prevent the introduction of innovations in the performance of Divine Worship in the Church of this Diocese." These resolutions profess to be "the thoughtful, deliberate conclusions" of their framers. Seeing then, that the Resolutions are now the property of the public, and that criticism upon them has been invited, will you permit me, as a lay member of the Synod, to offer some remarks on the resolutions themselves; and further, to submit the draft of a series of resolutions which it is my purpose to move at the approaching Synod, as amendments to those which have been published. It is not surprising, that they who feel and think deeply on religion, should be moved exceedingly at the introduction into our branch of the Church, of forms and practices peculiarly belonging to a time immediately anterior to the Reformation, and to a body of religionists, from whose doctrine and peculiar ceremonial, for very essential reasons, we have protested against. There cannot be a doubt, but that a very large number of those who differ from yourself

and your friends, in their estimate of some very important points of religious truth, are inclined to go with you, so far as to restrain those who bring in objectionable practices and forms, clearly and beyond doubt legislated against by the authority of the First Prayer-Book of Edward VI. Under the law of this Book, there is no plea whatever for the introduction of altar-lights, incense, nor the crucifix : for, as I shall show elsewhere, the Judicial Committee have *emphatically* declared the perfect certainty of the First Book of Edward, alone being legal, and no other legal, in the second year of the king. They say, that the Rubric in the present Book of Common Prayer, has reference to the First Book of Edward, and does not in any way refer to the Latin Missal and other Romish service books, which that Book supplanted. The Bishops at home are now evidently acting on this judgment, and are at last trying the issue with those who are supposed to have violated the law. As yet, not a single case has been brought before the courts, to test the strength of the law ; although the decision of the Judicial Committee, in *Westerton vs. Liddell* does expressly declare the Act of Edward VI. to have been law in his second year.

As yet, there has not been a single instance in the whole Province of Canada, of the introduction of the objectionable practices complained against in England. We are therefore, in this respect, in a fortunate position ; and can, without the probability of acrimonious feeling, discuss the whole question in good temper, and in a proper Christian spirit. I cannot but express my deep regret, that the resolutions to be proposed by Mr. Fletcher and his friends at our next Synod, for adoption, should have been drawn up at all : and particularly, in a matter of such grave importance, that only one section of the Church should have been consulted. It seems to me, that a Diocesan Synod scarcely possesses power to enter upon the task proposed. I would submit, therefore, that the safe and proper course to pursue, is to agree on a Memorial, to be presented to the Provincial Synod, urging that body to place itself in communication with the Convocation of Canterbury ; and that in the meantime, the Provincial Synod be requested to pass a temporary canon, sustaining the practice and form under the First Prayer-Book of Edward VI., as interpreted and promulgated by the Judicial Committee. We are farther encouraged in this course by the present aspect of the question in

England. Bishops are bringing the subject before competent tribunals; and there cannot be a doubt but that the whole question will be also thoroughly discussed by the whole body of Bishops, soon to assemble in London.

With a view to strengthen the position I assume, and at the same time to prove that the Church is not so utterly helpless as she is supposed to be, I have been at some pains to collect the opinions of the Judicial Committee, and the comments on their judgment by able minds. I beg not to be misunderstood: I am not one of those who deery the proper use of forms and practices. I am, on the contrary, in favour of an *instructive ritual*, suited to the doctrines of the Church and expressing them. I am just as much opposed as you are to the introduction of practices and forms peculiar to the Church of Rome, against whose doctrine, in important points, and from whose practices, we have for now a very long time protested and departed. But we must have Anglican Ritual.

I would ask your attention to the following lengthy extract from the pen of one of the ablest Canonists in the United States of America :—

“Let us examine what ornaments of Church and Minister, are sanctioned by authority of Parliament. The inquiry is as to books, vestments and ornaments of the Church—of Articles used in ministrations of divine service. The Statute of 2nd Edward itself has only one provision upon any part of the matter. That relates to the Prayer Book being supplied in every Church at the expense of the Parish. But the Prayer Book specifies as to be used in the course of ministrations, and therefore sanctions, the following: The Prayer Book,* the Great English Bible.† a Poor Man's Box,‡ a Paten,§ a Chalice,|| a Cup or Cups,¶ a Corporas or cover for the elements,** a Font,†† and it seems a Credence Table,‡‡ a Chair for the

* By the Statute above cited.

† Table and Calenders, the Two Liturgies. Parker Society, Cambridge, 1844. p. 21, and numerous other passages.

‡ While the Clerks are singing the offertory, so many as were disposed are to offer to the Poor Box according to his ability.

§ Communion Office.

|| Ibid.

¶ Ibid.

** The white napkin placed upon the Paten, on which the bread is laid. A corporas is the white linen cloth used after all have communed. (Scotch Liturgy, 1637. Rubric in Book of 1662).

†† The Baptismal Office, Public and also Private.

‡‡ The judgment in *Liddell vs. Westerton*, sustains a credence Table, upon a principle

Bishop,* Under the Second Book and Canons we find authorized the fair white linen cloth on the table standing in the body of the Church or Chancel, and the direction that† a carpet of silk or other decent stuff cover it at other times;‡ the Pulpit,§ the Reading Desk,|| the Bell,¶ an Alms Bason.** From this enumeration we we find, that all which our Church deems needful for the seemly

very reasonable, but not to be carried too far. The Rubric, after directing the minister to take so much Bread and Wine as shall suffice for the persons to receive the communion, is as follows: "And setting both the bread and wine upon the Altar, shall say.—" The elements were not to be placed there until this point in the Service. They should be kept somewhere, decently and conveniently, to be transferred to the Table. A small Table near the Altar was convenient, consistent with the Rubric, and unobjectionable.

So in the Rubric of our Church, after the Alms are collected, and reverently brought to the Priest, and humbly placed by him upon the Table, the Priest shall *then* place upon the Table so much Bread and Wine as he shall think sufficient.

The Bishop of London, in the Knightsbridge case, 1854, (Apud Pinnock's Laws and Usages, p. 784), says: "I think a credence Table, or something equivalent to it, is in itself an unobjectionable piece of Church furniture. The elements should be somewhere at hand. To place them on the table before the commencement of divine Service is contrary to the Rubric. At the same time, as it is not mentioned in Rubric or Canon, it might be removed by the Ecclesiastical Court." [Now settled that cannot be]. "I myself prefer a projecting shelf in the wall of the chancel, or a recess, as is the case in some Churches." Wheatly proves its use in the Ancient Church, p. 271, and so does Dr. Nicholls, as to the Greek Church, (Book of Comm. Prayer). The criticisms and objections of the Quarterly Review (May, 1843) are singularly weak and flippant.

* Ordering of Deacons, Rubric, 1652.

† Communion Office in the Second Prayer Book.

‡ Canon 82 of 1603, copied from the advertisements of 1564. The Scotch Liturgy of 1637 implied that the carpet remained on the Table during the communion, and the white linen cloth was placed over it. And such seems to have been the custom at a very early period. (Pugin Apud Pinnock's Laws and Usages, p. 585).

§ Liturgy of 1549 and 1552, "which ended" (the Liturgy) "the Priest shall go into the pulpit and say," &c.

¶ The Church Wardens and Questmen, at the common charge of Parishoners in every Church, shall provide a comely and decent Pulpit, to be set in a convenient place within the same, (by the direction of the Ordinary of the place if any question arise,) and to be there seemly kept for the ministration of God's Word." (Canon 82 of 1603). This is nearly a literal copy of an injunction of Edward, of 1547.

|| "We appoint that a convenient seat be made for the minister to read the service in, to be done at the charge of the Parish." (Canon 82 of 1603).

¶ After Morning Prayers, the Litany ended according to the accustomed manner, the Priest shall, in the Reading pew, or pulpit, say," &c. (Rubric in Communion Service, 1662).

The *Ambo Tribunal Ecclesiæ* of early ages was also called *Pulpitum*.

It was an elevated desk from which the Scriptures recited in divine Service were read. A lighter piece of furnit were called the Lectern was introduced into Cathedrals, and occasionally into Parish Churches. But the Reading desk generally prevailed. [Bingham, III. 5-13]. The earliest use of the Lectern was about the thirteenth century. It was superseded by the modern Reading desk, which appears to have been frequently erected with the Pulpit under the Canons of 1603.

The Rubric of 1662 directed the reader of the Lessons standing "and turning himself as he may be best heard of all present."

The remarks of Archdeacon Sanforth appear to be very judicious.

"The Reading Desk ought not to face the people; for he [the minister] is not addressing them, but speaking for and with them. It ought to be raised only slightly above them, for he is not, while engaged in prayer, speaking with authority as an instructor, but as one of themselves, making known their joint requests to God. Its best position seems to be at the junction of the Nave and Chancel, facing either north or south, and on the contrary side to the Pulpit. It was thought best to make it appear only as a continuation of the adjoining *Stall*. When the Lessons are read from the Reading Desk, there ought to be a Book-board for the Bible, facing the congregation, but a Lectern seems more appropriate for this purpose." [Parochialia, p. 28, Apud Pinnock's Laws, &c., p. 133].

¶ By the second Book, the Curate was directed to have the Bell tolled a convenient time before he begin.

** Rubric in Prayer Book.

ministrations of her holy rites, have their sanction in the reign of Edward, with a few additions in 1603. And thus we trust it is established, that the late developments of Ritualism, particularly of Lights upon the Altar, are violations of the positive Law of the English and of this Church. If we are asked how in our country these infractions are to be redressed, the writer is clear in his opinion that there is an open way. But if there is none, or if it is dubious and difficult, the impotency of a system of Discipline can never absolve a Minister of the Church from his duty to obey its Law. The conscience is as much under subjection where there is no penalty and no coercive power, as if the sentence of the Law had the *whole* sovereign force of a kingdom to execute them. The vow of the Minister binds him to obey his Church in all her Godly precepts, in all her rules for his ministrations. Before this tribunal, the goodly company of true believers and faithful followers of her Discipline as well as her Worship, must he stand. The Bishops of the Church, here and in England, exhibit much reluctance to proceed through the process of Law to punish for offences. It may be wise, as it is charitable; although the habits of thought of a Judge make him unwillingly accede to it. But the last vindication of any deviation from rule should be the security of escaping condemnation. A higher and better spirit, we are persuaded, influences those, who, in the case of those observances, and in the sad breaches of our Law in calling Ministers of other Denominations to teach the people from the pulpit, have awakened deep solicitude for the cause of the Church. It may be permitted to one, in the close of a life, much of which has been given to this cause, earnestly and most respectfully to press upon their thoughts, that lawlessness of every kind retards the progress of the Church, and so inevitably obstructs the advance of Christ's Religion. The practices to which we have now referred, might be of little moment, if they were not the offspring and the symbols of Superstitions and Doctrines imperiling Faith and Truth."

To a reverential Churchman's mind, the most important of all these questions is that which regards the apparel of the Altar at the Administration of the Lord's Supper. But no just opinion of what is fitting here can be formed, unless we have some opinion of what that Sacrament means. In our most humble judgement, no man of ordinary reasoning powers, who believes in the Divinity of Christ, and

that what He and His Apostles taught is in substance truly narrated, can accede to the tenet of *mere Symbolism*. To suppose that the ordination of this Rite was like a wish of Socrates, that his friends would meet and commemorate the day of his death with a solemn feast, is wholly incompatible with what is thus divinely declared. The doctrine of Zuinglius is but a shade beyond this. There is here a mystery to be believed in, if we allow that anything may be credited which cannot be explained. But if we take the Articles of Religion as the exponent of the Catholic truth, we find "that the Bread which we (faithfully) break is a partaking of the Body of Christ, and likewise the Cup of blessing is a partaking of the Blood of Christ." (Article XXVII.) Even upon this presentment of the Faith, there is mystery. And it will be no deeper if we admit, as it seems to the writer must be admitted, that we are warranted by Scripture, Ancient Fathers, and modern Reformers, in recognizing a Spiritual Sacrifice, and an Altar, in a sense truly Catholic, and yet wholly variant from Romish doctrine."

"Thus instructed and believing, we look to what was sanctioned by our English fathers at the Reformation, for the celebration of the Communion. *There is the fair white linen cloth upon the Table, THE BIBLE open upon it, the Book of Common Prayer at either end, the Elements set upon it at the appointed time, the Paten, the Chalice, the Cup, and the Alms-basin for the poor, termed the devotions of the People.* All these, so fitting, so sacred in association, so august in their simplicity, furnishing the true graniture of the Holy Table for the most holy Rite of the Church. Everything else lessens, or is inharmonious. The presence of the Elements should exclude them all. Even the flowers of Easter Morn should bloom and diffuse their fragrance elsewhere in the Church. Purity, solemnity, true faith, holy hope, hover over the Altar thus prepared; and there is not, to the calm religious eye, a sight on earth, more impressive and heavenward, than the Communion Table of a Parish Church, thus plainly, thus sublimely ornamented."

In support of the opinion of a Spiritual Sacrifice, and an Altar, Mr. Maurice says:—

"When we say that our feast, like that of the Passover, is sacrificial, we do not mean, that it does not commemorate a blessing which has been fully obtained and realized; if we did, we should violate the

analogy in the very moment of applying it; for the Passover did commemorate a complete deliverance, and the establishment of a national state, in consequence of that deliverance. But as that deliverance was accompanied with a sacrificial act, and by a sacrificial act accomplished,—and yet, in this Passover, *the act* was perpetually renewed, because in this way the nation understood, that by sacrifice it subsisted and consisted,—and because by such a renewal its members realized the permanent and loving character of the good that had been bestowed upon them,—*so is it here.** The Sacrifice of Christ is that with which alone God can be satisfied, and in the sight of which alone He can contemplate our race; it is therefore the only meeting point of Communion with Him; but this Communion being established, *it must be in presenting the finished Sacrifice before God*, that we both *bear witness* what our position is, and realize the glory of it; otherwise we have a name without the reality; and with the words “finished and complete,” are robbing ourselves of the very thing which makes it so important that we should prize them and preserve them.”—*Maurice's Kingdom of Christ.*

Perhaps there never was a better illustration of the sin of disobedience, than is afforded by the introduction of the excessive ritualism complained against.

It has led, among other serious evils, to one most palpable one, i. e. the assertion, by those who desire to bring about confusion, that the doctrine of the Church of England on the Eucharist is assimilable to that of the Roman Communion. *No Anglican*, (and we cannot state this too often) could for one moment hold the Roman error of transubstantiation, and abide contentedly within the pure fold of our branch of the Church: and it is only right, that those amongst us who honestly prefer a devout, impressive, and soul-elevating celebration of the most sublime of all our services, should be explicit in the statement of doctrine.

It may, I think, be at once admitted, that the difference in the two great schools in the Church of England lies in this, that the one party believe, that our blessed and only Redeemer is only present *subjectively* in the mind of the faithful receiver. The other holds, that He is objectively present, and is taken and received *subjectively*

* We ask a careful reading of p. 323 to 328 of *Maurice's Kingdom of Christ*, Amer. Ed.

by the faithful receiver. Now we, who are of this latter school, may safely express our belief, in the very fitting language of Dr. Monsell: "Believing, as we do most firmly, in the Real Presence of the Body and Blood of Christ in the Holy Communion, we still feel, *that in so great A MYSTERY*, it is taking too much upon us to assign *ANY place* to that Presence, of which we only know, that *THE SACRAMENT* being rightly celebrated, *it is there*, where all rightly receiving may verily and indeed partake of it. But where *that there is*, save that its ultimate rest is in the faithful heart, *we dare not say*."

Again, Mr. Liddon, in an argument, observes, "Mr. Hubbard is perfectly right in assuming that Transubstantiation *is denied on both sides* of the controversy. Mr. Keble's language on the subject is sufficiently explicit. He describes the doctrine, as "*an error, a one-sided formula, a half-truth*;" and urges "that it must be an exceeding calamity for any portion of the Church to have committed itself to it;" and he maintains that, "looking to the average sort of believers, it must be judged on the whole to have bore very evil fruit, both where it is received, and *where it is not*." It may then be affirmed, that in argument between ourselves, in the Church of England, the erroneous dogma "Transubstantiation," is excluded, as being foreign to the belief of any section of our Church. Well, then, the possible error that *we* would guard against is, the belief that the celebration of the Eucharist is *a mere* memorial service. We never, in our present state, can explain a mystery. The fact of our using the Scriptural term *Mystery*, implies something to be taken on FAITH; and the language of our Service enables us *in Faith* to declare, that we "eat the flesh of Christ and drink His blood," and to teach in the Catechism, that, "the Body and Blood of Christ, are verily and indeed *TAKEN AND RECEIVED by the faithful* in the Lord's Supper." We must believe, that when we are taking and receiving the outward sign, that, *in a mystery*, our blessed Lord is communicating to us *supra-locally* and *supra-naturally* Himself; and, to use a recent writer's language, "it matters not *to Faith*, whether the Natural Presence be close at hand with the Sacramental, as in the Upper Room, or be as far from it as Heaven from Earth, as in all subsequent Eucharists. The impossibility of conceiving the manner of this, is no objection, any more than it would be to any other, the most undeniable aspect or result of the mystery of the Holy Incarnation."

The Church of England must adapt her ritual to the doctrine she holds. A representative, in place of a vicarial Priesthood. Representative Sacrifice, instead of propitiatory Sacrifice.

The Arch-Bishop of Canterbury, in answer to an address presented to him, remarked :—

“ Whatever changes may be fairly considered to be *symbolical of erroneous doctrine*, and to favour that which was *deliberately rejected* by the Church of England; whatever I have reason to believe is offensive to the great bulk of a congregation, and calculated to estrange them from the Church of their forefathers, all this I shall resolutely discountenance; but I must not be understood to promise any interference with that *legitimate latitude* WHICH IS PERMITTED in the ordering of the services of the Church, for instance, the alternatives which allow certain portions of them to be either said or sung, or to control variations in things indifferent where there is no appeal to me from the congregation. I could not say with truth that those clergy who have been following irregular customs to which they have been habituated from their youth, are equally deserving of censure with those who introduce innovations with a special object foreign to the spirit and letter of our formularies. But while I admonish ALL who have broken in upon the uniformity of our ritual observances on the side of EXCESS, *I would remind those who, either by intentional omission, or by neglect and laxity, have offended in the other direction how much they thereby weaken the side of order and embarrass the administration of even-handed justice by their own short-comings.* You are all doubtless acquainted with the deliberate judgments in these matters of ritual passed by the two Houses of Convocation of the province of Canterbury—a judgment which I hope soon to see ratified by the Convocation of the province of York. I will not do the advocates of extreme ritual, to whom this judgment refers, the injustice of supposing that they will persevere in their present course in the face of such authority. I would rather anticipate their promptly yielding to it. They will thus aid in the restoration of that harmony which has been so grievously disturbed by the recent proceedings, and will help to avert those imminent dangers which have threatened the Church from their rash and wilful innovations. May the God of peace so dispose and turn the hearts of his servants that our Church may joyfully serve Him in all godly quietness, through Jesus Christ our Lord. Amen.”

In like manner the Bishop of Chester has recorded his opinion, in the following unmistakeable letter:—

“Hawarden Castle, Chester, Dec. 26, 1866.

My dear Sir—I have been requested to send to you my answer to an address signed by 128 clergymen of Liverpool and the neighbourhood. In connection with one of the heads of complaint contained therein—*viz.*, “practices” which mean “gestures, ceremonies, and vestments,” they with good reason regret that “the law is ambiguous.”

That ambiguity has recently been aggravated by the conflicting opinions given by very eminent lawyers. And no good result could be expected from any exertion of authority which cannot be sustained by law. In the exercise of “free thought,” with which the memorialists “deprecate any undue interference,” they will doubtless be prepared to allow that our public service, according to local circumstances, admits of various degrees of embellishment, when such embellishment is not employed to *symbolise* doctrines repudiated by our Church, but is kept within its due limits, as offering additional legitimate attraction, as ministering to the ascertained edification of the congregation, and therefore adopted with their concurrence. The particular ceremony specified in the address, “the elevation for worship of the consecrated elements,” appears to me to be contrary to the concluding paragraph of the Twenty-eighth Article, to the Declaration subjoined to the rubric at the end of the Communion Office, and to the obligation under which our clergy place themselves, to “give their faithful diligence always so to minister the doctrine and sacraments.....as this Church and realm hath received the same.” The second head of complaint is “the use of services not contained in the Book of Common Prayer.” As no case of this kind has been reported to me from either archdeaconry, it may, I hope, be concluded that no presentation of such practices has been made by any of the churchwardens, to all of whom this question is put year by year—“Does your officiating minister, properly habited, preform the service of the Church as prescribed in the Book of Common Prayer?” The use of such services is in my judgment irreconcilable with the declaration, solemnly made by our clergy, that they will “use the forms in the said book prescribed, and none other.” I have no sympathy with ceremonial innovations or revivals. But while I offer my thanks to the memorialists for the respect which they express

for my office, I will beg their permission to remind them that if the law is invoked *for the suppression of errors on the side of excess, it must be expected that strict conformity to the rubric will be insisted upon wherever variations or omissions in any of the offices of the Church have come to have the sanction of custom.*

I remain, my dear sir, very faithfully yours,

WILLIAM CHESTER.

The Rev. Augustus Campbell, Rector of Liverpool."

Endorsing these views, I think the course proposed by yourself and the gentlemen acting with you, will prove a most unwise one; and I shall feel it to be my duty, at the approaching meeting of the Diocesan Synod, to move the resolutions of which I have given notice, in amendment to those which have been published in the *Globe*.

Fortunately, in England, hasty legislation is not easy. Men like to see their way before they act. And the probability is, that the law as it stands, will turn out to be sufficiently clear against extreme practices of every kind.

Since the greater part of this letter was in print, we have had the opportunity of reading a letter published by an able English Barrister, in support of the decision of the Judicial Committee, which entirely declares the validity of the Rubric, and its reference to the *First Prayer Book* of Edward; and there seems now to be no doubt whatever, that the Church at home will be governed by it. According to this ruling, there will be really very little to carp about. "It is objected," says the able Reviewer, "that the rubric in question does not apply to the first but to the second book." It is put thus:—"Edward VI. began to reign on Jan. 28th 1547. His second year was over on January 28th 1549. His first Prayer Book did not come into use by law until Whit-Sunday, 1549. Well, on his third year, and till then, the Latin Missal and Breviary were the only lawful books in England." The full explanation of this objection, which at first sight seems formidable, is this:—The First Book of Edward VI. was put forth and sanctioned by the Act 2 & 3 Edw. VI., c. 1; and this statute enacts, "that all ministers, &c., shall, from and after the Feast of Pentecost *next coming*, be bounden to say and use the matins, &c., in the same book, and none other." As the session of parliament in which this statute was passed did not begin till

November, in the second year of the King, the Feast of Pentecost next coming would be in the third year. Hence it is argued, that the Prayer-Book could not be in force till the third year. But a later clause of the same Act is overlooked, which provides, that the books should be got by the different parishes "by the Feast of Pentecost next following, *or before*; and that all such parishes, &c., where the said books shall be attained and gotten before the Feast of Pentecost, shall *within three weeks* next after the said books so attained and gotten, use the said service, and put the same in use according to this Act." The question is thus narrowed to the date of the Act itself. The Judicial Committee, in the case of *Westerton vs. Liddell*, remarked, that "there seems no reason to doubt, that the Act in question received the Royal assent in the second year of Edward VI. It concerned a matter of great urgency, which had long been under consideration, and was the first Act of the session: it passed through one House of Parliament, on January 15th, 1549, N. S., and the other on the 21st, same month; and the second year of Edward did not expire till January 28th. In the Act of the 5th and 6th Edward VI. c. 1, sec. 5, it is expressly referred to as the Act made in the 2nd year of His Majesty's reign. Upon this point, therefore, there can be no difficulty. The fact then, that we are governed by the rubric and law of the First Prayer-Book, and not by any laws or rubrics under the Latin Missal and Breviary, is settled. The Reviewer further notices:—"At the present day, an Act takes effect only from the time at which it receives the Royal assent; but this is comparatively a recent system, having been brought about by the Act 33 Geo. III. c. 13. Previously to the passing of that Act, the rule was, 'that when the commencement of an Act was not directed to be from any particular time, it took effect from *the first day of the session* in which the Act was passed,' therefore there is no room left to doubt, that in the legal phraseology of the day, the usages which it introduced would be spoken of as being in the Church in the second year of the King."

It has been further declared by the Judicial Committee, that "the construction of this rubric which they suggested at the hearing of the case, is its true meaning, and that the word ornaments applies, and in this rubric is confined, to those articles the use of which in the services and ministrations of the Church is prescribed by the Prayer-Book of

Edward VI. All the several articles used in the performance of the services and rites of the Church, are 'ornaments.' Vestments, books, cloths, chalices, and patens are amongst Church ornaments. When reference is had to the First Prayer-Book of Edward VI., with this explanation of the term, no difficulty will be found in discovering, amongst the articles of which the use is there enjoined, ornaments of the Church as well as ornaments of the ministers. Besides the vestments differing in the different services, the rubric provides for the use of an English Bible, the new Prayer-Book, a poor-man's box, a chalice, a corporas, a paten, a bell, and some other things."* Nothing can be plainer than this; and it seems unreasonable to suppose, that the position assumed by those who contend, that certain practices and customs of the Church in use *before* the issuing of the Prayer-Book of Edward, can be maintained.

When, therefore it is said, that the Church in Canada had not in mind the re-sumption of vestments unsuited to the usages and doctrines set forth by the Church of England, we simply state the truth; for it is now placed beyond all doubt, that the only vestments allowable, and the only practices permissible are those specified and enacted by the First Prayer-Book; for it has been declared by the Judicial Committee, that "the same dress and the same utensils or articles, which were used under the first Prayer-Book of Edward VI. may still be used;" and farther, the Judicial Committee declare, that "the word 'ornaments,' applies, and in this rubric is *confined*, to those articles the use of which in the services and ministrations of the Church, is prescribed by the Prayer-Book of Edward VI." No Bishop, with such a sentence from the English Court before him, could permit the use of articles or ornaments excluded by the very terms and known spirit of the Prayer-Book. Incense, Lights on the Altar, the Crucifix, and other ornaments, but the Chalice, Alms-Basin, Flagon and Paten, with the Service Books and Holy Bible, are evidently excluded. Even a simple Cross may not stand on the Altar-Table, but only may be used as a decoration or simple emblem, as, say the Committee, "appropriate." Now, if this is Law, where the necessity for any new Canon?

"The legal effect of the judgment of the Judicial Committee," says

* Moore's Reports, p. 156.

Mr. Shaw, "is to put a very definite and distinct interpretation upon the rubric at the commencement of the Prayer-Book. The ornaments recognised by our rubric, and by it invested with a legal sanction, are 'the several articles used in the performance of the services and rites of the Church, which are mentioned in the First Prayer-Book of Edward.' It may be said," continues Mr. Shaw, "that the application of the test proposed, as to the validity of certain things, *gives us one or two vestments*, not now commonly in use. If this be so, and if it be thought right to revive them, *they will be revived*, because thought worthy to be retained by our early Reformers." It is then perfectly certain that Altar-lights, the Thurible, Incense, and the Torch, will be declared to be illegal; while one or two vestments will be retained as legal.

"The decision of the Judicial Committee in Liddell's Case, establishing the exclusiveness of the provisions of the First Book, made that Book supersede the Injunctions, even if they possessed full Parliamentary sanction. The proposition is plain. The Rubric rendered the First Book the only Law upon the subject, which had Parliamentary sanction. What had it before was superseded; what possessed it intermediately was annulled."

"The consideration of the rule as to Vestments, was proposed to be treated separately, but we have already occupied so large a space, that we can only now state briefly, in propositions, the conclusions which are sustained by a great mass of testimony."

"Upon the written Law, and the construction given to the Rubric in Liddell's case, the Vestments prescribed in the First Book are lawful by English Laws. None previously used, and not so specified, are lawful. The Albe, (in truth a surplice), the Cope Vestment, and Tunicle, so authorized, though the use is cumbersome and unwise, are not allied with Popish errors, and should not occupy a moment of care or thought."

Why there should be any harshness used in rejecting the mixed chalice, we cannot see. Surely, what our Lord used, it must be right in us to use; and what offence is given to any one, if a Priest, in preparing the elements for consecration, mixes water with the wine? It is just one of those observances concerning which nothing need be said. We need to exercise at this time the greatest charity towards each other. We must *all* feel that we are in a crisis. The

time has evidently arrived at which it will be made manifest, whether the Church of England is to be an active, living, visible branch of the Church of Christ; or whether it is to be rent asunder, and scattered to the winds. Under our difficulties, we may only hope. God will guide into the way of truth those who seek for His guidance, and it is for us to pray earnestly, that His Spirit may be with our Bishops, to guide and lead them aright.

If men are really moved by the love of Christ, they will soon discover that all their actions must be dictated by love; not by fitful outbursts of passion, but by a sober, determined acquiescence in all that He commands. In demanding the liberty to set forth His truth even, care must be taken, that we err not in enforcing passionately that which may be urged lovingly. It is truly lamentable to hear men speaking of the departure of members from the household of faith, as if it were a matter of no moment: "Let them be off!—the Church of England is no home for them," is but too commonly on the lip of scorn. To such we would simply address the words of one whose love was from the heart: "O, my lord, give her the living child, and in no wise slay it. But the other said, Let it be neither mine nor thine, but *divide* it." God forbid! If we be truly loyal, let us in love meet each other. "Choose you out men of renown," and, depending on the promises of God, let us wait the result of the labour of love which these may bring forth.

Feeling deeply the greatness of the work which the Anglican Church has to perform in the world, it cannot be unimportant to those who love her, to witness the revival of life and energy in Christian work, which mark her in the present time as an instrument prepared for a great purpose. While, therefore, in a more demonstrative manner than of late, the Church sets forth her true and lively faith; it is quite possible that human zeal has erred, and unless we deal tenderly, and at the same time righteously, with those whose zeal may lack discretion, we shall in all probability be caught in their error,—zealous over-much. It cannot be denied that our mode of celebrating divine service has been unreasonably cold and formal. The listless undevotional conduct of those who generally attend the Sunday services, has had a bad effect on others who have longed for a more real and devout exhibition of love to Christ. We must then concede, that the expressive and more demonstrative celebration of

divine service has awakened thought, and brought many to recognise a God who is in the Congregation. I believe that great good has resulted from the order now observed at those Churches, which like All Saints, St. Margaret St., and St. Barnabas', do not go beyond, and as it appears, not so far even, as the law of Ritual allows.* It may, therefore, be quite right to fix two extremes to which observances ritualistic may be carried; but not *the* point between those two extremes to which all are of necessity to conform.

It seems hardly probable that the law is so lame and obscure as to render it impossible that a judgment should be arrived at. As yet, remember, *no case* has been brought before the Courts, to show what are, or what are not lawful practices and observances: and yet, even in England, intemperate men have been crying out for fresh legislation, before they really know whether it be needed or no. The Bishop of London has now taken steps, in the case of St. Albans, to have the matter determined. This seems to be the only proper course to settle the question, and to ascertain the sufficiency or insufficiency of the present law. With the decision of the Judicial Committee before his eyes, no Presbyter in Canada in any of *our* dioceses, would be so foolish as to risk the withdrawal of his license, or suspension from duty, for introducing a ritual not *sanctioned clearly* by the First Prayer Book. We have seen, that the ritual under it differs but little from Cathedral observances now. This being so, the attempt to force through a mere Diocesan Synod, new Canons, not worth the paper on which they may be written, because of no force in law, would only engender discord and strife. We maintain that the law is efficient, and needs only to be put in force against *ALL* its violators. Here is the pinching of the shoe. What we truly want is *impartial administration* of the law. Let us have *even-handed* justice. Bishops, if they please, may secure the most loyal and dutiful submission, by enforcing their authority, *in justice*. Do not let us have Presbyters removed from their cures for obeying rubrics, and others let alone in the most open disobedience to all law. Do not let one set of men interpolate the service by some unauthorized and extemporized version of their own; or omit, *as a practice*, portions of the service, and of *whole services*;—while another class are held up to

* We believe that the Vestments complained against are not worn in these Churches.

obloquy, and denounced even, when they commit no other supposed fault than that of preaching in and using the surplice. It does seem rather hard, and unequal, to find a Dean Stanley or Colenso lightly dealt with, or even promoted to honour, when no punishment is too severe for those who, whatever their errors, are sacrificing themselves to the cause of Christ, and are declared, even by the Bishop of London himself, to be pious godly men. Nevertheless, shew them no mercy; hound them down. Do not try by loving persuasion to win them. The popular voice roars, so the victim must be given to the populace. Not this man, but Barabbas. Up to this time there is not, we believe, a Church in the whole Confederation of Canada, in which any other vestments are used than the surplice and stole, in the celebration of the Eucharist. There are some Churches in which this Vestment is changed for a black one; and in some, to effect the change, processions are made of the Clergy, the whole Clerical Staff, all in due order, going to look after their brother, or else each to look after other, as they change from black to white and white to black. But just let one of the other school only attempt to bow at the name of Jesus, and a Congregation follow his example, and a Bishop may (as has been done) call out from his place, "*Stop that bowing!*" It is quite right that Bishops should interpose their authority to prevent the use of incense, or other illegal practices, even when used to intensify the reality of our worship of Almighty God; but let their Lordships' influence and authority be directed with no less determination, to suppress that display of extreme ultra-Protestant contempt for all Ritual, with which the House of God, and the services of God, are not infrequently treated. If incense is to be put away from one class, let a Clergyman be instructed to rebuke, and even to withhold services from those who are guilty of such profanity as filling the house of prayer with a cloud of tobacco-smoke (the only Protestant incense tolerated), and the desecrating His House by conduct and conversation not even always refined. Do not pass over the great neglect of the public administration of baptism; or the low vulgarity, to say nothing more, of taking a Font from a Church and converting it into a horse-trough; while you condemn another, who, following the Wise-Man, bows reverently before His Maker's most holy Altar-Table; and teaches men, that "the Lord is in His holy Temple, let all the earth keep silence before Him."

It was boastfully stated by the Lord Bishop of London, that it was the peculiar excellency of the Church of England, that she did embrace men of such wide views as Dr. Pusey and Dean Stanley. His Lordship evidently had a mental reservation for the class of Ritualists. She, evidently he thinks, has no place for the soles of their feet. In the all-important question of religious truth, the action of our rulers is looked on with suspicion. Two memorable instances of haste are before us. John Wesley took with him a multitude. He was, by red-tapeism and cowardice on the part of our authorities, in not resisting popular feeling, driven from his home. Popular clamor, and ultra-Protestant haste, betrayed the Parliament of England into passing what they now condemn as foolish—an Ecclesiastical Titles Bill. Take care! intemperate haste may induce timid men to do now that which England herself may regret. We have not yet come to the belief, "*Vox populi vox Dei.*" We do believe in trusting implicitly to the law, impartially and righteously interpreted by competent authority. If, when the law is made clear, men refuse to obey it—punish them. If the law is—as we believe it to be—against both the extreme Ritualist, and the extreme Anti-Ritualist—let its penalties fall on both alike. Arbitrarily withdrawing licenses, and condemning men without trial, will not stop the work they are doing. Prove to them that they are wrong—for this is British justice—and then punish, if they heed not.

We, then, simply ask for justice. Feeling bound by the law, as *declared* by the Judicial Committee, let our Bishops act—as we hope and believe they will—impartially, and the great body of Clergy will cheerfully obey their requirements, even if such should be of doubtful legality; and will certainly most patiently submit to the dictum of their spiritual rulers, until such time as the mind of the whole Body of Bishops shall be expressed and declared, and the positive law of the Church made clear by the Courts. The Council about to assemble in London, is, we must believe, called at the all-powerful suggestion of the Eternal Spirit, Who has put it into the hearts of men, at so critical a period, to require so important and godly an assembly to be made in the cause of the Blessed Redeemer's Kingdom. May we all be filled with the Spirit of love and patience; and may it be put into the minds of our rulers here, to require prayer to be offered to God, for His blessing on and guidance of the Holy Synod. The meeting

is full of significance to the Church, and will, under God's good providence, bring forth useful and blessed fruit. Casting aside all our own mere personal opinions, and looking to the inculcation and spread of true religion, let us be willing to bring our minds and actions into conformity with whatever decisions may be arrived at: the loyal and true-hearted will not—dare not—refuse to be guided by the deliberate opinions and judgments arrived at by Bishops gathered from all parts of the Reformed and Holy Catholic Church throughout the world.

Strong evidence in favour of the judgment of the Judicial Committee, is found in the very existence of the present 24th Canon, still in force; and which evidently is in accordance with the Rubric which refers to the ornaments under the first Prayer-Book of Edward. Here, then, we find, that the law has ever prescribed a special vestment to be worn by the officiating minister at the Holy Communion. Now, as the Cope has been disused for some time, it may be even inconvenient to resume it again; but we may yet carry out, in a spirit of charitable compromise, the intent of the law and early usage of the Church, by asking those, who are opposed to coloured vestments, to consent to the wearing a Stole, only *to be used* at the Holy Communion, which may be either of white silk, or else of purple, and to exclude the introduction of other vestments. The Stole was originally the symbol of the yoke which Christ, and (in Him) all Christians bore: it seems to call back to us, the heavy burden of degradation which was laid upon Him, when "they led Him forth, wearing a purple robe;" and may therefore well be employed as a fitting vestment in our Eucharistic Service. With the same charitable feeling towards others, who desire to retain the use of the Black Gown in preaching, let us freely concede to them the privilege of its use, and declare that it may be lawfully used by the Preacher, who with it may wear the Hood of his degree.

How, then, would the matter of Vestments, and of Ornaments of the Church, stand; under the present lawful mode of carrying out the Canons and Rubrics?

1. There would be no Altar-Lights.
2. " " " Incense.
3. " " " Cope, Dalmatic, or Tunicle.
4. " " " Ornaments.
5. " " " Crucifix nor Cross.
6. " " " Flowers on the Altar-Table.

THERE WOULD BE:—

1. The Sacred Vessels—Chalice, Paten, Flagon, Alms-Basin.
 2. The Holy Table with a Fair Linen Cloth on it.
 3. The Altar-Cloth, of some colour, covering the Holy Table.
 4. The Holy Bible, open.
 5. The Service Books at either end.
 6. The Fair Linen Cloth, to cover the consecrated elements,
after all have communicated.
 7. The Credence Table, or Shelf for the Oblations and Alms
of the People.
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VESTMENTS FOR HOLY COMMUNION.

1. The White Linen Surplice, falling below the knee.
 2. A Stole, either of white or purple silk.
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VESTMENTS FOR THE SERVICE OF PRAYER.

1. A White Surplice and Black Silk Stole.
 2. The Preacher's Gown, with the Hood of his Degree,
to be worn when preaching.
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We have tabularized the Ornaments and Vestments which even now may be worn and used, in order that we may see at a glance, if the proposed interpretation of the law should be adopted, what the Ornaments of the Church and Clergy would be.

When we speak of settling difficulties by "compromise of our opinions," we do not necessarily give up any important principles. It is rather the meeting each other in perfect charity, admitting that, as *fallible* men, we are *one and all*, liable to err, and particularly prone to hold our own private convictions *passionately*. An assembly of individuals is far more likely to arrive at truth—"for in the multitude of counsellors there is wisdom"—than isolated disputants, each doing battle for his own opinions. Many minds come to agreement, by excluding excesses, and by being brought to a middle course. We have, in secular affairs, a good illustration of the effect of this combination of opposing ideas in the case of political Reform, now taking place in England. A great national revolution is desired. Two parties are pretty nearly balanced: they meet, and as the result, *both* are forced to sink their personal differences by a majority of voices

of both parties; and so a common stand-point is arrive at. If we, as Christian men, in full belief in the power of the Blessed Spirit, determine to bring our differences to a close, the Holy Spirit will guide us to a safe and happy concord.

By a proper compromise, no party or section could claim a victory. The vast majority of earnest sound-hearted men would consent to maintain the *via media*, believing that what is not Romish, and is from Reformation times, is not likely to be either dangerous in the use or unseemly in practice. Already the law excludes those more prominent ornaments of the Church, which being in use in a foreign Communion, as symbolic of dangerous dogma, are therefore objectionable to us, from being so used to set forth error. What the law permits, not being specially Romish, ought not to have any bad effect on us. The very terms of the Canons imply the desire to provide for the harmony and beauty of the services of God. While, in those Temples of Worship, which from their very construction, and from the greater wealth of the worshippers, a more ornate service may be seemly, an additional vestment is used, or the use sanctioned, as falling in with the more beautiful and rich adornment of the material Temple. In the rendering of the services, there are necessary and unavoidable differences, clearly by the force of circumstances permissible. The choir, and fine-toned organ; the full-sized chancel, with its richly carved stalls and desks, together with the (perhaps) elaborate stone pulpit, and often chaste and beautiful plate, constitute of themselves perfectly correct differences in the rendering of the service, from what we find the service itself to be, as offered up in a simple structure of wood.

There can, therefore, be no real objection whatever to Congregations bringing up the celebration of divine worship to the standard of Cathedral and Collegiate services, if they can do so.

While the authorities of the Church, both at the Reformation and shortly afterwards, determined to exclude all that was objectionable, they seem to have been singularly careful to do nothing which could be construed into an intentional depreciation of the externals of worship of the Church. It is quite true, as the Judicial Committee of Privy Council state, that the Reformers differed among themselves, *as individuals*, as to the exact meaning to be put upon our Lord's words of institution, but their Lordships were wrong evidently,

in the inference which they deduced from this fact, that the Church ignored all idea of "the Communion of the body and blood of the Saviour" in the Holy Eucharist; or in the Holy Communion itself not being in any sense a sacrifice. They emphatically denied, and were fierce even, in their denunciation of the errors, that there was a re-iteration of the vicarial Sacrifice, and of the doctrine of Transubstantiation; but from the very fact, that they so faithfully appealed to early Christian history, and so earnestly desired to be guided by the consent of the Fathers in all that related to Christian doctrine, appealing to early Authority in support of what they held; it is clear that they never meant to ignore the truth as always held by the Church. And this is made more clear by the very fact of the existence of the Church Catechism, the whole structure and language of the Eucharistic service, and the 25th Article, and more strongly the 28th. We have nothing to do with the opinions of *individual* Reformers. We have to be guided by the Book of Common Prayer and Articles of Religion, the great result of the united labour of the Reformers.

It would seem, from the researches of the Bishop of Ely, that all ancient Vestments were *white*. This being granted, there seems to be very little doubt, that the mere question of colour should not be very material. The Alba or Alb, is the oldest Vestment in existence: it is a long Surplice, with a girdle round the waist.

The latest edition of "The Prayer Book Interleaved," has the following:—"The Privy Council ruled in Liddell v. Westerton, that the word 'Ornaments,' in the Rubric in our present Prayer Book, applies and is confined to those articles, the use of which in the services and ministrations of the Church, is prescribed by the Prayer Book of 1549.* From a study of the use and structure of these Vestments, we may see that in the present day, if we confine ourselves to what is known as the English circular Surplice, and a purple or white silk Stole, we would have far more appropriate and seemly Vestments, and much more like the early ones, than we should have if we were to return to the use of the Cope and coloured Vestments. The law according to the First Book of Edward VI. would certainly seem to permit no other Ornaments to be placed on the Altar-Table, than those which are required for the *due celebration* of the Holy Mystery;

* See Prayer-Book interleaved, London edition, 1866.

while there is no law to prevent the Altar-Table itself from being of the most beautiful and excellent workmanship. If therefore we may never burn incense thereon, if no lights be permitted there, nor flowers adorn the throne of Him who cometh to give the odour of Life to His people, we must be satisfied to refrain from such symbolic practices. But what we cannot refrain from doing is, the setting forth our full belief in the Real Presence of Christ. We truly believe, that the absence of lights and of flowers will have no serious effect on any minds, nor will the removal of a simple cross even, from the Altar, be a sufficient cause of estrangement between those of the same household. But to attempt to define the exact method of kneeling or of recognising the Redeemer as present with Christian worshippers, and to say, that there is to be no presentation of the oblations to God, may be a hard matter to accomplish. We believe, that there ought to be some method of setting forth or symbolizing the faith of the Church; and while we agree to discard the use of symbols which are employed to express doctrine from which we all dissent, we may, on the other hand, by symbols perpetuate that truth which we hold. The Greek Church objects to an Altar-Table of stone; keeping in mind "THE WOOD" on which Jesus suffered. The Anglican would seem to incline to the same symbolic use of wood. Some will not recognise in any sense *an Altar*, but a Table,—to other minds implying a conception as carnal and *gross* as that which the Romanist professes to hold. But the Lord's most Holy Altar-Table, is His Throne of Mercy with us; and the richness and beauty of its covering, and the nature of the devout service offered at it, should ever fill us with lowly reverence, when we assemble before it.

It certainly does seem reasonable, that the Altar-Table should stand out in the adornment of beautiful simplicity—that there should be no objects to call *even our senses* away from those elements which represent (through our carnal sight) to our spirits, the wonderful Sacrifice of the Son of God. Sacred vessels for such service there must be, and let them be such as become the House of God. Instead of teaching people to use in His service vessels, that they would not allow to be at their own tables, let them know, that in proportion to their means must be their gifts. Therefore, when they may be had, even gold cannot be too costly. In addition to these, no other earthly, symbol than the Bible can represent to us so truly the nature of

Christ, as God and Man; no other can bring before us so clearly, "the Word made flesh;" no other can illustrate as well, the power of God and the mercy of God, as "the Word of God."* As God's Throne of Mercy, as His Footstool, let the Holy Altar-Table itself be as perfect, beautiful, appropriate as human hands may make it. It cannot be right to repress the warmth and affection of the heart, or needlessly to limit the expression of that love for God which men ever and again exhibit. "David said unto all the congregation, Solomon my son, whom alone God hath chosen, is yet young and tender, and the work is great; for the place is not for man, but for the Lord God. Now I have prepared with all my might for the house of my God, the gold for things to be made of gold, and the silver for things of silver; and the brass for things of brass, the iron for things of iron, and the wood for things of wood: onyx stones, and stones to be set, glistening stones, and of divers colours, and all manner of precious stones, and marble stones in abundance."—1 Chron xxix. 2. Let the Bezaleels to whom God still gives knowledge; and who are filled with the Spirit of God in wisdom, and in understanding, and in knowledge, and in all manner of workmanship—bring all their knowledge into God's service, and beautify His House, and make the place, where He has put His Name, glorious. But in doing this, let it be after the pattern that He hath shewed us:—a Temple meet for the indwelling of Christ's body. The tabernacle was beautiful, and truly beautiful, as shewing forth that perfection, and beauty required by God, and for the setting forth of truth. The Temple was very magnificent, because it set forth the glory and truth of all that is of, and for God. The devout Jew fell down to worship when the cloud appeared: so when, in the Christian tabernacle, the hallowed signs of Christ's presence are set before us, it must not be otherwise with us.

Mr. Maurice, in his Kingdom of Christ, page 341, remarks:—

"I must say a few words before I conclude upon the difference between my views and those of the Romanists, respecting those who administer this Sacrament. The pure Protestant expresses his difference in such words as these. The Romanist, he says, unhappily connecting the idea of sacrifice with the Eucharist, necessarily supposes that the Christian Church must have its priests, as well as the

* At St. James's Cathedral, Toronto, the Bible rests on the Altar-Table always.

Jewish; we rejecting the first idea, of course reject the second. Now as I have so carefully connected the idea of sacrifice with the Eucharist, it follows from this statement, that if I suppose it to be administered by human hands at all, I must suppose those hands to be, in some sense of the word, sacerdotal. Nay, it would seem to follow by necessary inference, that if I suppose the Jewish sacrifice to have passed into something higher, I must suppose the Jewish priesthood to have passed into something higher. And this in fact is my belief. I do think a Melchisedec priesthood has succeeded to an Aaronical priesthood, even as the power of an endless life has succeeded to the law of a carnal commandment. I do think that He who presents the perfect sacrifice before God, and himself and His people as redeemed by that sacrifice, has a higher function than he, who presented the daily offering, or made the yearly atonement before God. I do think he who is permitted to feed the people with this bread and wine has a higher work to do than he who came out of the holy place to bless the people in God's Name. And I complain of the Romanists for lowering this office, for depriving it of its spiritual and Catholic character, for reducing it to the level or below the level of that which existed before the incarnation. No honour which is put upon the person of the priest can make amends to him for the degradation which he suffers by being treated as if he were without the veil, pleading for admission into the presence of God, not claiming the privilege for himself and his people of being admitted into it. No emblems which exhibit his own mysterious glory and beauty can be any compensation for the loss of the belief that he is permitted with open face to behold the glory of his Lord. Above all, the differences which are made between him and his flock, especially that most gross and offensive one, by whatever arguments it may be palliated, of permitting him alone to receive the sacramental wine, do but show that he is not like his Lord, that he is not one of many brethren, but has only the melancholy delight of fancying that there are blessings reserved for him in which other men are not sharers. Herein he is far below the Jew. The high-priest believed that he was one of a kingdom of priests; that he received his garments of beauty and his holy mitre, because he was their representative. A Jew would have answered to the complaint of Korah, 'Ye take too much upon you, seeing that all the congregation are holy, every one of them.' 'We

take this upon us which has been put upon us, *because* the congregation is holy, and because it would not be holy if we were not consecrated to be witnesses and preservers of its holiness." A Jew could see that the oil upon Aaron's head went down to the skirts of his garments. It is not surely for Christians and Catholics to set up an office in the Church against the Church itself, to set at nought the ascription which they are appointed to offer up in the name of the whole body: 'Unto him that loved us and washed us from our sins in his own blood, and hath made us kings and priests unto God and his Father; to him be glory and dominion for ever and ever.'"

It is not alone in the use of certain vestments, that some minds are perplexed. It is in the observance of a certain ceremonial that they take offence. They assume, and persist in declaring, that these ceremonies are expressive of certain doctrines repudiated by the Anglican Church at the Reformation. Thus, in taking the Paten into his hand, the Priest breaks the Bread and lays his hand upon the Bread, using the words of institution of our Lord. He then, it may be, lifts up the Paten heavenward; so with the Chalice. If this were done towards the Congregation, in order that they may worship *material substance*, it would be grievous sin; but it is a presentation before God of the oblation of the Sacrifice once for all offered by our Lord, in which the people are to concur; pleading the perpetual memory of our Lord's Sacrifice, which sacrifice we are bidden to make and shew forth here, that *its* actual and effectual presentation by Christ, through his service of representation here on earth, may be to us the verily and indeed *taking* and *receiving* the Body and Blood of Christ, bestowed upon faithful creatures in the power of His quickening Spirit. Christ *only* is to be adored, wherever and whenever we appear before Him. If He has ever taught, that the Cup of blessing which He blesses *is* the Communion of His Blood, and the Bread which He breaks *is* the communion of His Body, then as the Jew was *no idolater*, when he saw the Cloud over the Tabernacle, and worshipped God, and not the cloud—so they who recognise and fully believe in Christ's unseen Presence, cannot be charged with idolatry for believing Him to be really doing that which He has promised He would do, when the signs of His Presence are before them, to certify them of His promise.

THE PRESENCE OF GOD, AS TAUGHT IN SCRIPTURE, MAY BE FOUND
IN THE FOLLOWING TEXTS :

Job xiii. 20 & 24.	Isaiah viii. 17.	Psaln lxxxviii. 14.
Psaln x. 1.	Psaln xxx. 7.	Lament. iii. 56.
Psaln civ. 1.	Psaln lxxxix. 46.	Jeremiah. xxiii. 24.
Isaiah xlv. 15.	Psaln xxxi. 20.	Job : xxiv. 29.
Deut. xxxii. 20.	Ezek. xxxix. 29.	John xi. 36.
Psaln civ. 29.	Psaln xlv. 24.	

A careful study of these several portions of Scripture, gives us a brighter and clearer idea of God's presence with us, than all else that may be said or written. "We cannot ascend into heaven to bring Christ down," but we have His Word for it, that He has taken up His abode amongst us. He has taken us to Mount Zion, and unto the city of the living God, the Heavenly Jerusalem, to an innumerable company of angels. "Wherefore we, receiving a kingdom which cannot be moved, let us have grace, whereby we may serve God acceptably with reverence and godly fear." It is God who worketh in us. We cannot bring Him into our presence, it is He who bringeth us into His presence. "For ye are made nigh by the blood of Christ." "The Lord is in His Holy Temple, let all the earth keep silence before Him."

Reasonable objection is made to the proposition that there shall be but *one* coloured Altar-cloth; because the Church has ever carried out the contrary idea, of a year of seasons—the events of Jesus' life. To mark the seasons in the Christian year, and practically to set forth the varied events of our Lord's Life on earth, is but to illustrate the teaching of the Church. To say, that we must not in any degree vary the devotional intent of our services at Advent, Christmas, Lent, Easter-tide, &c., is but to render public worship a cold monotonous formality.* If congregations, from pure love to Christ, like to manifest their love, and are wealthy enough to afford beautiful but correct methods of adornment, there can be no real objection to the use of hangings and coverings of different colours, to mark the different seasons; and certainly the practice is in accordance with the

* "In respect to embroidered cloths, the sentence in the case of *Westerton vs Liddell*, is, that the covering used need not always be the same; and that whether the cloths used be suitable or not, was a matter to be left to the discretion of the ordinary.—See Moore's Report.

usage of the Church from earliest times. "And the Lord spake unto Moses, saying, Speak unto the children of Israel, that they bring me an offering; of every man that giveth it willingly with his heart ye shall take my offering. And this is the offering which ye shall take of them: gold, and silver, and brass, and blue, and purple, and scarlet, and fine linen, and goats' hair, and rams' skins dyed red, and badgers' skins, and shittim wood, oil for the light, spices for anointing oil, and for sweet incense, onyx stones, and stones to be set in the ephod, and in the breast-plate; and let them make me a sanctuary, *that I may dwell among them.*" At this very time all parties are expressing the wish for the introduction of shorter services, to be used on special occasions, as Harvest Time, in the Time of Pestilence, and for Missionary Meetings; a general movement towards a more active and fruitful Christian life is taking place everywhere, and a more systematic acknowledgment of Christian duty, is bringing into closer and more intimate connection, the hitherto too widely separated classes of society. It will be impossible to minister to such activity by an *unimpressive* and *icy cold* performance of public worship. Earnestness will make itself felt; and the Church of England will not be the only portion of the Church ashamed or afraid to manifest the depth and heartiness of true devotion.

We cannot admit, that it is a matter of indifference, what ritual we have; because men are deeply moved whenever ritual is either increased or diminished. It is because *it* is most significant in its teaching, that importance is attached to it. We believe that we cannot safely deprive the services of God of all ceremonial and adornment. In our nature He has been pleased to plant certain powers and faculties, which are all and each to be consecrated to His service. Hallowed by dedicating our lives to His Service, our emotions, affections and passions are to be employed to His glory. Our power of appreciating beauty and harmony, the elevating effect which is produced on the mind, and the depressing effect which the absence of beauty and harmony has upon us, warns us not to be slow in making the "place of His feet glorious."

"——— look how the floor of heaven
Is thick inlaid with patines of bright gold:
There's not the smallest orb which thou behold'st,
But in his motion like an angel sings,
Still quiring to the young-eyed cherubim;
Such harmony is in immortal souls."

An informal and spiritless service may be as destructive of devotion, as an ornate service without the true spirit of piety. It must be, that our souls are quickened and rendered more instantly sensitive by appeals through the senses, or by quickening influences on our emotions and passions; for our Heavenly Father would not have so constituted us, as to render our spiritual nature largely dependent upon those senses by which we are made to a great extent cognisant of an external world. Solomon, as we have shown, was not ashamed to bow before God's Altar on earth. His warm emotion demonstrated his earnest belief. It is the LORD'S ALTAR-TABLE laden with precious gifts now, as then; yet we would decry all demonstrative reverence. "Whoso shall swear by the Altar, sweareth by it, and by all things thereon." Therefore, whoso boweth before the Altar, boweth in humble worship before Him, *the signs* of whose Presence are lying thereon. "Son of man, the place of my Throne, and the place of the soles of my feet, where I will dwell in the midst of the children of Israel for ever; and my HOLY NAME shall the children of Israel no more defile." Thus hath the God of Heaven and Earth claimed for Himself a place, where in His holy House there may be His Throne and Foot-stool at which HE may receive the offerings and adoration due to His Holy Name.

If in appropriate Ritualistic practices we set forth or demonstrate TRUTH; do not attempt harshly to repress *all* such practices. God knows we are cold and lifeless enough, and need be stimulated to warmth and fervour.

The Venerable Bishop of Exeter, who now more than ninety years of age, still lives, again to lift his voice against the errors of Rome, as well as to curb the extravagances of ultra-Protestantism, has better understood the position of the English Church than perhaps any other Bishop living. He has always acted on the principle, that the Church has left no choice to her Bishops, Priests or People, but has plainly declared what may be done. And it would be well that we should keep in mind the great principle which has guided so able a Bishop through the difficulties with which he has had to contend; first with the extremely Low, and then with the ultra-High Churchman.

The Bishop of Exeter, in *Helston's Case*, (1844, *Pinnock's Laws and Usages*, p. 803,) decided that he would not interfere to condemn

the Rev. W. Blunt for using a surplice, because the Churchwardens had not provided the alb, vestment, or cope, as was their duty to have done. If they were provided, he should enjoin the Minister to use them. The parishioners were not bound to supply a Gown, nor would it be right to use it. *The Gown was no where mentioned in any of the Rubrics.*

In Smith's case, 1841, (Pinnoek ut supra, p. 480,) the charge against the Minister was, that he had placed, or caused to be placed, and suffered to remain, during the performance of Divine Service on Easter Day, in the Church, and especially on the Communion Table, certain ornaments,—among them *two glass vases, containing flowers, and a cross about two feet high, decked with flowers.* The Bishop condemned *them* as ornaments not warranted by Law, and admonished the Minister. *The principle upon which he proceeded, is the full and absolute rule of exclusion of what is not authorized by the Statute and Rubric, and found in the First Book.* It was not sufficient that the articles were not prohibited. There must be an express or implied direction to use them.

If this principle of even-handed justice govern our Bishops, we shall soon find out, that no change in the law is required. Our Reformers knew what they were about, and if the Rubric still in force, having their approval, has escaped repeal, notwithstanding the repeated revisions of the Book of Common Prayer, we say again, **LET IT BE**, and at least carry it out, in its spirit and intent.

J. B.

FINIS.

